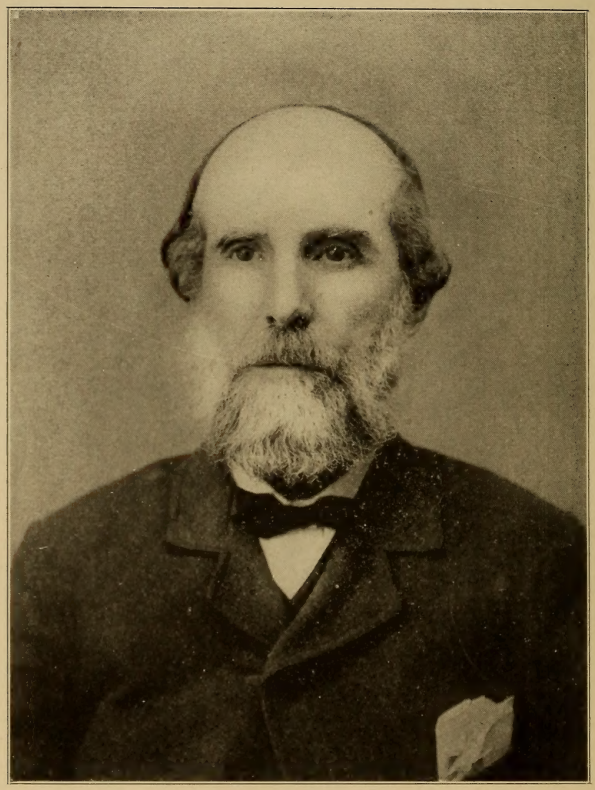
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B. F. FULLER,

OF THE FIRST BAPTIST CHURCH, PARIS, TEXAS.

History of Texas Baptists.

BY

B. F. FULLER

Of the First Baptist Church of Paris, Texas.



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DEDICATION.

To the three hundred thousand Texas Baptists contending earnestly for the faith once delivered to the saints this book is dedicated.

THE AUTHOR.

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PREFACE.

Retiring from a long professional life at the bar, I have devoted myself to the preparation of this history of the Baptists of Texas. To this denomination I have belonged for sixty years, and my forefathers for generations have followed its teachings.

Having been for more than half a century a participant in the affairs of the denomination in this State, watching with pride and joy its growth and triumphs, and the happy influence of its works, and now desiring to perpetuate the history of its achievements, and keep green the memory of the illustrious names it has given to God and to the country; and, above all, to promote the interest of the great Baptist brotherhood of Texas, and thereby advance the kingdom of our Lord and Master, this work is submitted to our people and to the reading public. It is not controversial or partisan in any sense, nor is it intended to be exhaustively doctrinal. The purpose is to give a concise and distinct statement of the doctrines and polity of Baptists, as approved by the best standards, and practiced most generally by regular Baptist churches and measured by the New Testament.

The work is intended to be mainly historical, but is interwoven to some extent with expositions of prominent Baptist principles. Panegyric has been avoided, and the interest of no individual or organization is intended to be specially subserved. The life and works of men and

the history of bodies have been referred to as these became an essential part of Texas Baptist history, but unpleasant, personal incidents have been ignored, as being unprofitable.

The execution of the work has required great labor and research. The materials utilized have embraced every pertinent publication available; many manuscript memoranda, personal correspondence, and interviews with men whose knowledge extends to our earliest history, aided by personal observation and recollection.

It is the sincere hope of the author that this book may be kindly received by the great Baptist brotherhood of Texas, and that it may be found to be a useful addition to Baptist literature and an efficient agent in disseminating a sound religious faith, and contributing in an humble way to good government and correct morals.

HISTORY OF TEXAS BAPTISTS.

CHAPTER I.

In entering upon a detailed history of the Baptists and Baptist churches of this great Commonwealth, it seems proper that this should be preceded by a resume of the faith and polity of Baptists, as held and practiced in all ages of their history, and which distinguish them still as a peculiar people.

WHAT IS A CHURCH?

It is of prime importance to have well grounded and settled in the mind the correct idea as to what constitutes a true church of Jesus Christ, and of the frame-work or material of which this habitation of our God is builded at the very threshold of a Christian life, else the interpretations of its polity and doctrines must be confused and erroneous, and will continually diverge from the true and only standard—the New Testament.

A church is a congregation of baptized believers united in a holy covenant to observe the teachings and execute the will of Christ. A church is a local body of disciples, meeting in one place for worship. Still, it must be remembered that the term church is used in the New Testament in another sense. In some passages it would be erroneous to say that the term church as there used applies to a particular local congregation of believers

meeting in one place to worship God. Among these passages may be cited Eph. 1:22: "And hath put all things under His feet and gave Him to be the head over all things to the church." Also 3:21: "Unto Him be glory in the church by Christ Jesus, throughout all ages, world without end." Also chapter 5:25: "Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Also Matt. 16:18: "Thou art Peter, and on this rock I will build my church."

But at the same time it must be noted that in these passages and a few others of the same import the term church is used in a figurative sense only, corresponding with the oft-repeated expressions of "the kingdom of heaven," "the kingdom of God," etc. But in a very large majority of instances it is used in the Scriptures to denote a local body, united by a common faith in Christ. To this agree such ever recurring expressions as "the church of Jerusalem," "the church of God, which is at Corinth, "the church of the Thessalonians," "the church of Ephesus," "the churches of Asia," "the churches throughout all Judea," "the church in Pergamos," and others.

This, doubtless, is the primary meaning of the term. It is accepted everywhere by Baptists that there can be no such thing as *"the Baptist church;"* that there is no general Baptist church under one government; but that the separate, independent churches, holding in the main a common faith, constitute the Baptist denomination. A confederation of religious bodies, combined under one government, or a system of ecclesiasticism uniting all of the same faith into one hierarchy, as in other denominations, is not a Christian church, according to any known

authority of the New Testament, although such a designation is often so given by men.

Neither can there properly be any such thing as a national church in the true sense of that term. "The English church," "the church of Rome," "the Russian church," are misleading expressions, wholly unauthorized by the divine Founder, and are dishonoring to Him. The New Hampshire Confession of Faith, which is now most generally adopted by Baptists, defines a church as follows:

"A visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the ordinances of Christ, governed by His law; exercising the gifts, rights and privileges invested in them by His Word."

Baptists reject all those fictitious conceptions of what a church is, having origin wholly without the Bible, and they adhere strictly to the New Testament idea of a Christian church as the only divinely organized body on the earth, each church being "an habitation of God through the Spirit," "a building fitly framed together groweth unto an holy temple in the Lord," combining these essentials: (1) That it be made up of the right materials, to-wit, baptized believers; (2) that it be fitly framed together, and (3) that God dwell in it.

This leads us to consider who can properly be a member of a church, as above defined. Who can form an integral part of a gospel church? Who are fit material for the frame-work of this habitation of God? The spiritual prerequisites of church membership, according to New Testament teaching, as understood by Baptists, are, first of all:

1. *Repentance.*—In the very "beginning of the Gospel of Jesus Christ," at the very dawn of the light of Christianity, the very first note that was heard was the voice of John the Baptist heralding the everlasting kingdom with the proclamation, "*Repent* ye, for the kingdom of heaven is at hand." Soon the voice of the Christ was heard in Galilee saying, "The time is fulfilled and the kingdom of God is at hand; *repent* ye, and believe the Gospel." Later, when the apostles were commissioned, they preached "that men should *repent.*" Jesus said after His resurrection, "*Repentance* and remission of sins should be preached in His name." On the day of Pentecost Peter said, "*Repent* and be baptized in the name of Jesus Christ." And Paul said at Athens, "God commands all men everywhere to *repent.*" Repentance is interwoven in the very texture of the Gospel.

2. *Faith.*—Following repentance there must be *faith* in Christ. In the economy of grace faith is exalted to the highest importance. The Scriptures are full of it, as is shown by such passages as "He that *believeth* on the Son hath everlasting life;" "He that *believeth* and is baptized shall be saved;" "Therefore, being justified by *faith,* we have peace with God through our Lord Jesus Christ;" "Being justified by *faith,* we have peace with God;" "By grace are ye saved through *faith;*" and "Without *faith* it is impossible to please God." From these and many other passages of the same import it very clearly appears that saving faith gives the believer his power with God, and is "the mightiest instrument ever used by mortals." Saving faith unites the soul to God and bestows upon it His mighty strength: infuses into it Almighty impulses; extends to it His all-prevailing in-

tercession and mediation, and imputes to it His spotless righteousness. Faith is the gift of God.

3. *Regeneration.*—It would scarcely seem necessary to refer to regeneration as a distinctive prerequisite to church membership, after what has been written of repentance and faith; they necessarily include regeneration, and they are co-existent. Every person who has repented and believed is a regenerate person; "has become a new creature in Christ;" "is born again;" "born of the Spirit," and "quickened together with Christ." If faith, then, is required, regeneration must also be as a prerequisite to baptism and church membership.

Having seen what are the moral prerequisites to church membership, it remains for us to inquire what ceremony is required to bring a believer, a regenerated person, into church relations in a visible church.

BAPTISM.

Pendleton designates baptism as the ceremonial qualification for church membership. Wm. Croell, in his excellent work, refers to *baptism* as a perpetual ordinance, symbolizing the separation of believers from the world, their spiritual union to Christ, and visible union to the church. Hiscox truthfully says that without *baptism* there could be no Christian churches. There is no other way by which one can be received as a member of the church except through *baptism,* which is a public confession of faith in Christ, and without which no evidence of fitness for church membership becomes apparent. The Confession of Faith of the London Baptists of 1611 says: "Every church is to receive in all

their members by baptism upon a confession of their faith." The Confession of 1646 says: "The church is a company of visible saints, baptized into the faith and joined to the Lord, which is a visible profession of the faith of the Gospel." The New Hampshire Confession of Faith declares "that a visible church of Christ is a congregation of baptized believers." Surely nothing more can be demanded to show that the views of Baptists have ever been that there can be no visible church without baptism. And that this is the Bible view clearly appears from the very terms of the great commission, "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Following closely upon the giving of this high commission, which is never to be annulled, Pentecost occurred, and at the preaching of Peter thousands accepted salvation, and the inspired record reads: "Then they that gladly received His word were baptized, and the same day there were added unto them about 3,000 souls;" and "The Lord added to the church daily the saved." We conclude, therefore, that there can be nothing more certain than that baptism is prerequisite to church membership.

CHAPTER II.

OFFICERS OF A CHURCH.

Having seen what a church is and who are entitled to membership in that body, we now proceed to inquire what are the proper officers for a church. Baptists understand the teaching of the New Testament to be that pastors and deacons are the only permanent officers of a church, as we read in Phil. 1:1: "To all the saints in Christ Jesus, which are at Philippi, with the bishops and deacons," which manifestly shows only these three classes: Saints (church members), bishops (pastors) and deacons. However, it must be understood that even these officers are not absolutely necessary to the being of a church, for a church must first exist before these offices can be filled, and after being filled are liable to become vacant by death or other causes, without endangering the existence of the church; but the prosperity and usefulness of a church would doubtless be greatly minimized by lack of these officers.

Pastors.—In the New Testament, pastors are sometimes designated as the overseer, or the elder, or the bishop of the church. But what is implied by all these terms is beautifully expressed in the term *pastor*—shepherd. As the shepherd leadeth his sheep to rich pastures, so should the pastor of the church lead his flock, by pleasant paths, to the richest graces and to good works. As the shepherd must watch over, care for and provide

food for his sheep and his lambs, so must the pastor do as our Savior commanded Peter: "Feed my sheep; feed my lambs." One author beautifully expresses it thus: "The nature of the relation of the pastor to the church is that of leading, feeding, guiding and guarding the flock committed to his care."

It should be remarked, however, that a pastor should be, first of all, a teacher; not a teacher of philosophy or logic; not a teacher of elocution or any special science. All these should be drawn upon as aids in his great work of teaching sinners the way of salvation, as Paul did before Felix, when he "reasoned of righteousness, temperance and judgment to come." The great work of the minister is to preach Christ and Him crucified. A polished piece of pulpit oratory may please, may delight, and even may stir the hearers to great enthusiasm, but if it be not full of Christ it is a failure as a sermon. Just at this point some able ministers fail as pastors.

Christians are not led to higher life, and sinners are not led to Christ. After all, this kind of preaching is not what the world is seeking. It does not satisfy the Christian's longing for spiritual food, and it does not meet the expectation of the world, who look upon the kingdom of Christ as purely spiritual. Plain, practical, and intensely spiritual preaching is most attractive and acceptable to all classes. The world has furnished many great pulpit orators, but perhaps the most popular preachers it has ever known is Charles H. Spurgeon, of London, and Dwight L. Moody, of America, the great exemplars of this plain, practical, spiritual preaching. Neither of these great preachers has ever affected great learning or eloquence, yet unprecedented crowds of all

classes of people have flocked to their ministry, and hung with delight upon their words. Their great Christian work will live after them and brighten life's pathway for thousands, when the brilliant pulpit orator, with his embellished work, shall be forgotten.

The idea must not for a moment be entertained, however, that there is any intention here to decry the embellishments and power of learning and oratory in the ministry; but only that these are useful so far as they may conduce to the great end and aim of all preaching—the leading of sinners to Christ. A sermon that does not have this directly in view is a failure. That church that does not have this directly in view in all its services and church work, in all its contributions and prayers, can give no good reason for its existence The indispensable qualification for a pastor, however, always and everywhere, is supreme love to Christ.

Churches in their independent capacity voluntarily choose their own pastors, free from any control or direction of any other authority. As to the length of time of the pastorate there is no uniformity, and no direction in the New Testament. Annual calls are perhaps most common. Pendleton, however, severely condemns this custom, and characterizes it as "vastly injurious, both to pastors and churches," and thinks pastors should always be chosen for an indefinite period. We would not dissent from such high authority without the greatest caution. But we do not hesitate to say that actual experience and long and varied observation fail utterly to verify the wisdom of this view. The idea seems to prevail to a great extent among our ministers that there is more dignity in an indefinite call to the pastorate; but

dignity is not the thing to be sought. The idea seems also to prevail that indefinite calls make the pastorate longer and more permanent; but the same observation fails to verify this proposition.

A pastor can never continue with profit or pleasantness to the church or to the pastor, and with any promise of good to the cause of Christ, longer than there is mutual co-operation and fellowship, regardless of the fact as to whether the call is definite or indefinite. It is freely admitted that there are always possibly a few discontented members in churches who cannot be harmonized, and who might properly be ignored; but when any considerable number think a change is desirable, from any cause whatever, and refuse to co-operate with the pastor, regardless of who is right or who is wrong, right then the relation of pastor and church should end. Such discontented members may be, and often are, entirely wrong and unreasonable, and very much need to mend their ways; but a continuation of the pastorate is not the remedy.

A high Baptist authority says: "If the pastor himself, after prayerful consideration, believes it his duty to leave, let him act accordingly. Let a minister flee 'church quarrels' as he would a pestilence. He may not be responsible for them, but if he becomes involved, though the merits of the case be on his side, yet he cannot remain to fight them out without suffering more in peace of mind and reputation than any victory he might win would be worth."

Some ministers seem to take the one-sided view in this matter that indefinite calls are a sovereign remedy for all the troubles in pastoral life, and therefore con-

demn annual calls as being "not only unscriptural, but hurtful to the cause of Christ." The passages of Scripture, however, that are violated by annual calls, and good reasons to indicate their hurtful tendency, have not been pointed out. They make the serious mistake of looking upon annual calls as identical with short pastorates, and indefinite calls as identical with long pastorates; when, in fact, there is absolutely no connection between them.

Indefinite calls do not quiet dissatisfaction if it exists, but such dissatisfaction can, and often does, manifest itself in ways much more hurtful than casting a negative vote on an annual call. The independent spirit that permeates the Baptist brotherhood always and everywhere manifests itself in such matters, and indefinite calls are apt to be looked upon by the minority as an effort to muzzle them, and thereby suppress opposition. It is aggravating, rather than suppressing any dissatisfaction, and everything being indefinite and unsettled, there is a continual agitation. A call of a pastor for a definite length of time—one year, two years or more—settles the matter for that period, and agitation ceases for the time.

The indefinite pastorates, that have been happy and harmonious, and have been special blessings to the cause of Christ, are those which have become so, not by a vote of the church, but, as it were, by limitation. As, when the relation of pastor and church have been so harmonious, that the time for the stated election by common consent is passed over without notice, the pastorate thus grows to be indefinite, and should be commended and upheld without limit of years. Besides all this, it must be admitted that short pastorates are not an unmixed evil,

as long pastorates are not without their trials and shortcomings.

Few preachers are able to interest and edify the same congregation at the same place for an indefinite time. They often outlive their usefulness in a given place, but may be a great power for good in another field. Happy is the pastor who observes and recognizes this fact. It must not be inferred that there is any effort here to encourage frequent changes of pastors. On the contrary, the proposition is fully asserted that this restlessness in the church, and fault finding and mania for a change of pastors, are the crying evils in our brotherhood. The unqualified obligation rests upon every member of a church to make great sacrifices to harmonize with the pastor in all his work, and to see that the sacred relation of pastor and church should not be broken, unless the cause of Christ and the interest of the church demand it. Those restless spirits in the church, who are always "studious of change," and are continually looking for something that can never be realized, should be reconstructed, if possible.

Deacons.—The office of deacon doubtless originated in the condition of affairs in the church at Jerasulem, referred to in the sixth chapter of Acts. It became apparent to the apostles that the temporalities of the church were becoming so burdensome to them as to materially interfere with their spiritual ministration of the Word. They therefore proposed to the church to appoint some laymen over this business, that they might "give themselves continually to prayer and to the ministry of the Word." The church then appointed seven men "of honest report and full of the Holy Ghost," and set them

apart to this business. Although they were not called "deacons," yet as these same qualifications and similar services were afterwards required by the apostles of those officers of the church who were then called "deacons," we conclude that this was the origin of the dioconate. In the third chapter of 1st Timothy the Apostle Paul required the same spotless character and exemplary life in deacons that were required of those seven appointed by the church at Jerusalem. Baptists utterly reject the contention that the deaconship constitutes an order in the ministry. They assert that, although a deacon is in one sense a minister, he is only to minister in temporalities and assist the pastor in all matters connected with the welfare of the church. It is also considered the special duty of a deacon to take charge of the communion service and distribute the bread and the wine.

The Board of Deacons have charge of the whole financial business of the church, and, in the language of one author, "it should never be forgotten that deacons are, by virtue of their office, the treasurers of the church." To appoint any other member to act as treasurer is not warranted by Scripture. They may, however, appoint one of their own number to receive and pay out funds and keep accounts. Deacons are to be chosen by the church, and are set apart to their office and work by prayer and laying on of hands, indicating the sacred and important duties committed to them, in imitation of the manner of the apostles in ordaining the seven first deacon at Jerusalem.

The duties and qualifications of deacons are so important and varied that the progress and efficiency of church work to a great extent are dependent upon them.

It is greatly to be lamented that many of our churches attach so little importance to the deaconship. It is even said that some churches hold such loose views on this subject, and are so ignorant of the high estimate and sacred importance placed on this office by the apostles, as to elect their deacons annually, or for some definite period of time, and omit the ordination and laying on of hands entirely, as though it were of no more importance than appointing a common committee. This degrades the dioconate, and minimizes the heaven-ordained office and work of deacons. Deacons should be chosen for an indefinite period, and be solemnly ordained, according to the example given in Acts 6:6: "When they had prayed they laid hands on them." The office should be no less permanent than that of the ministry.

CHAPTER III.

THE DOCTRINES OF BAPTISTS.

All churches are organized on some definite creed or belief as to what the Bible teaches. This creed is most generally set forth in a written Confession of Faith. It is said that some churches exist without this. It is nevertheless true that no church *can* exist without a creed, either written or unwritten. If we can conceive of the existence of a church without any written declaration of faith, and a covenant as to what each one agrees to do, there still must be, and always is, a definite understanding among the members of such a church as to the teachings of the Bible on certain doctrinal points, and the ordinances and polity of the church. Without this it could not be a Baptist church, or indeed a church of any kind—it could as well be a debating club or a society of agnostics.

If it should even be announced by such an organization that they believe the Scriptures, and that the Bible alone is their Confession of Faith, this still would be meaningless, and would signify nothing as between Christians, for they all say the same. There must be some distinctive declaration, either written or unwritten, as to what the Bible is understood to teach. And in order to form an organization at all and localize the body, there must be a covenant or agreement, either written or verbal, as to what is to be done to exemplify that teach-

ing. So Baptist churches are organized by adopting a declaration as to what they understand to be the teachings of the Bible on certain fundamental principles, and entering into a solemn covenant to mutually observe these teachings and exemplify these doctrines.

CANNOT BE CHANGED.

After having organized on this distinctive declaration of faith, and entered into this solemn covenant, a church cannot make any fundamental change without unanimous consent. A very close and sacred union has been entered into with God and with each other by this solemn covenant, not by the church as a body, but by each individual member. This cannot be treated lightly. Every one who afterwards joins the church assumes the same relations, and is entitled to the same consideration. It follows, therefore, that a majority of the church have no more right to change the original declaration and covenant against the wishes and consent of a minority—forcing upon them a different compact—than the majority of signers to a promissory note or other civil obligation have to alter the terms of such an instrument without the consent of every individual signer. Otherwise a majority of a church might subvert the very vital fundamental faith on which such a church was constituted, and convert the Christian house of worship into a Mohammedan mosque, a Jewish synagogue, or some other unchristian temple, thereby forcing the minority to either abandon their religious faith, or give up their church.

When it is said that in Baptist churches the majority

always bear rule, it must be understood as limited to those matters in which a majority has a right to rule. A majority has no right to make the church anything but a Baptist church. In establishing churches Baptists have never carried this principle of majority rule so far as to consent to the proposition of the majority's having a right to make the church anything else than a Baptist church, or a right to substitute for any fundamental doctrine a different and antagonistic faith. The highest judicial authorities in our country have taken high ground on this point, holding that a majority, however great, not only cannot change the faith of the original church organization, but if they attempt to do so they forfeit all claim to be the church, and all right to the use of the church property.

In the case of Smith vs. Pedigo, the Supreme Court of Indiana uses the following language: "The rule as stated by the Supreme Court of Illinois, in Ferraria vs. Vasconcellos, 31 Ill. 54-55, and recognized by a great many decisions in courts of last resort in other States, is as follows: 'As a matter of law, as I understand the decisions, the rule is that where a church is erected for the use of a particular denomination or religious persuasion, a majority of the members of the church cannot abandon the tenets and doctrines of the denomination, and retain the right to the use of the church property; but such secessionists forfeit all right to the property, even if but a single member adhers to the original faith and doctrines of the church. This rule is founded on reason and justice.'"

The Supreme Court of Iowa, in the case of Mt. Zion Baptist church vs. Whitmore, lays down the following

rule: "Upon authority so general as to be beyond question, it is held that property given or set apart to a church or religious association for its use in the enjoyment and promulgation of its adopted faith and teachings, is by said church or association held in trust for that purpose, and any member of the church or association, less than the whole, may not divert it therefrom."

The Supreme Court of Indiana also, in the case cited above, expresses the following views: "If the trust is confined to a religious congregation of the independent or congregational form of church government, it is not in the power of the majority of that congregation, however preponderant, by reason of a change of views on religious subjects, to carry the property so confided to them to the support of a new and conflicting doctrine."

A church cannot, in its independent and sovereign capacity, by a majority vote, override the personal rights of its individual members, nor disregard the teachings of Christ as expressed and clearly implied in the Scriptures. A church cannot make laws; it can only execute those given by Christ, who is the only law-giver to Baptists. It must always be remembered, however, that Baptists never place such an estimate on these declarations of faith as to make them in any sense a substitute for the Scriptures. Each church in its sovereign capacity adopts a declaration and covenant of its own, wholly independent of all other bodies. But, while this is so, the faith of Baptists is as uniform, definite, and clearly understood as that of any other Christian denomination which have a written code of church laws and creed, which all their churches must adopt, and to which they must conform.

There are among Baptists several declarations of

faith, adopted by influential bodies, that serve in some degree as precedents for the churches, but are entirely without authority of law. Without referring to the several declarations of faith that have been published from time to time, the following, which is known as "The New Hampshire Confession of Faith," expresses substantially what Baptists believe the Scriptures to teach on the prominent tenets of our faith, and are most generally adopted:

"ARTICLES OF CHRISTIAN BELIEF."

1. *Of the Scriptures.*—We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds and opinions shall be tried.

2. *Of the True God.*—That there is one, and only one true and living God, whose name is JEHOVAH, the Maker and Supreme Ruler of heaven and earth; inexpressibly glorious in holiness; worthy of all possible honor, confidence and love; revealed under the personal and relative distinctions of the Father, the Son and the Holy Spirit; equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.

3. *Of the Fall of Man.*—That man was created in

a state of holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which all mankind are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God; wholly given to the gratification of the world, of Satan, and of their own sinful passions; and therefore under just condemnation to eternal ruin, without defence or excuse.

4. *The Way of Salvation.*—That the salvation of sinners is wholly of grace, through the mediatorial offices of the Son of God, who took upon Him our nature, yet without sin; honored the law by His personal obedience, and made atonement for our sins by death; being risen from the dead, He is now enthroned in heaven; and, uniting in His wonderful person the tenderest sympathies with divine perfections, is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.

5. *Of Justification.*—That the great Gospel blessing which Christ of His fulness bestows on such as believe in Him is justification; that justification consists in the pardon of sins and the promise of eternal life, on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through His own redemption and righteousness; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. *Of the Freeness of Salvation.*—That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to accept them by a cor-

dial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth, except his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.

7. *Of Grace in Regeneration.*—That in order to be saved we must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension or calculation by the power of the Holy Spirit, so as to secure our voluntary obedience to the Gospel, and that its proper evidence is found in the holy fruit which we bring forth to the glory of God.

8. *Of God's Purpose of Grace.*—That election is the glorious purpose of God, according to which He regulates, sanctifies and saves sinners; that, being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, prayer, praise, trust in God, and active imitation of His free mercy; that it encourages the use of means in the highest degree; that it is ascertained by its effects in all who believe the Gospel; is the foundation of Christian assurance; and that, to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. *Of the Perseverance of the Saints.*—That such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from mere professors; that a special Providence watches over their welfare, and they

are kept by the power of God through faith unto salvation.

10. *Harmony of the Law and Gospel.*—That the law of God is the eternal and unchangeable rule of His moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law, is one great end of the Gospel, and of the means of grace connected with the establishment of the visible church.

11. *Of the Gospel Church.*—That a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel, observing the ordinances of Christ, governed by His laws, and exercising the gifts, rights and privileges invested in them by His word; that its only proper officers are bishops, or pastors, and deacons, whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus.

12. *Of Baptism and the Lord's Supper.*—That Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit, to show forth in a solemn and beautiful emblem our faith in a crucified, buried and risen Savior, with its purifying power; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ, preceded always by a solemn self-examination.

13. *Of the Christian Sabbath.*—That the first day

of the week is the Lord's day, or Christian Sabbath, and is to be kept sacred to religious purposes by abstaining from all secular labor and recreation, by the devout observance of all the means of grace, both private and public, and by preparation for that rest which remaineth for the people of God.

14. *Of Civil Government.*—That civil government is of divine appointment for the interest and good order of human society, and that magistrates are to be prayed for, conscientiously honored and obeyed, except in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the Prince of the kings of the earth.

15. *Of the Righteous and the Wicked.*—That there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem, while all such as continue in impenitence and unbelief are in His sight wicked and under the curse, and this distinction holds among men, both in and after death.

16. *Of the World to Come.*—That the end of this world is approaching; that at the last day Christ will descend from heaven and raise the dead from the graves for final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy, and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.

CHURCH COVENANT.

As we trust we have been brought by divine grace to

embrace the Lord Jesus Christ, and by the influence of His Spirit to give ourselves up to Him, so we do now solemnly covenant with each other that, God enabling us, we will walk together in brotherly love; that we will exercise a Christian care and watchfulness over each other, and faithfully warn, rebuke and admonish one another, as the case shall require; that we will not forsake the assembling of ourselves together, nor omit the great duty of prayer, both for ourselves and for others; that we will participate in each other's joys, and endeavor, with tenderness and sympathy, to bear each other's burdens and sorrows; that we will earnestly endeavor to bring up such as may be in our care in the nurture and admonition of the Lord; that we will seek divine aid to enable us to walk circumspectly and watchfully in the world, denying ungodliness and every worldly lust; that we will strive together for the support of a faithful evangelical ministry among us; that we will endeavor, by example and effort, to win souls to Christ, and through life, amidst evil report and good report, seek to live to the glory of Him who hath called us out of darkness into His marvelous light.

CHAPTER IV.

ORDINANCES OF A CHURCH.

A religious ordinance has been aptly defined to be "A rule of action, or a special appointment established by the divine command." Baptism and the Lord's Supper are the only ordinances recognized by Baptists, as having been established by Christ for perpetual observance in His church. He is the only law-giver to Christians, and therefore the only authority which could establish an ordinance for His church. These ordinances are positive institutions, and demand honor and obedience from us, because Christ has appointed them for our observance, and committed them to His churches for preservation in their original integrity. We cannot maintain our loyalty to Christ, the great law-giver and our exemplar, and treat them lightly or neglect them. Baptists hold that they must be observed in the exact form in which they were committed to us by Christ, else it is no observance at all. They have, therefore, always protested against any change of form or manner of administration for the convenience or at the caprice of men.

Baptism.—As set forth in article 12 of the Confession of Faith, already quoted in a previous chapter, "Christian baptism is the immersion of a believer in water in the name of the Father, Son and Spirit, to show forth, in a solemn and beautiful emblem, our faith in a

crucified, buried and risen Savior." The immersion is absolutely essential, and any other use or application of water is not, and cannot be, Christian baptism. The subject must be a believer in Christ. To call that baptism which sprinkles a little water on unconscious infants which cannot believe is inexcusable.

The very nature of baptism, and the examples in the New Testament of its practice, all point unmistakably to the conclusion that it is only applicable to believers who are capable of responsible action. The commands in reference to baptism are always given to those who are to be baptized, except in the single instance of Christ's last words to His disciples, where His ministers are commanded to baptize. In that instance it must be observed that they are commanded first to teach or disciple the people. This command cannot apply to those incapable of being taught, as infants are. Ministers are not commanded to baptize infants; parents are not commanded to carry their children to be baptized; nor is any instance of the baptism of any but professed believers recorded in the Scriptures. Without immersion there can be no baptism. It is fallacious to talk of modes of baptism. It cannot be administered in different ways. Immersion alone is the baptismal act.

For what purpose are believers baptized, and what is the efficacy? As in the Lord's Supper we show forth the Lord's death, so in baptism we show forth His burial and resurrection. While the followers of Alexander Campbell place too much stress on baptism, pedo-Baptists often go to the opposite extreme and treat it too lightly. The first make it the capstone of salvation and give it regenerating power, while the latter hold that

the application of water in almost any way will answer for baptism. Both of these views Baptists reject as utterly unsupported by the Word of God.

Baptists hold that its significance is to believers alone, and, in Scriptural phrase, "We are buried with Him by baptism into His death;" also, "Buried with Him in baptism, wherein also ye are risen with Him;" and again, "So many of us as were baptized into Christ were baptized into His death." Thus we see that baptism is not only an emblem, but it is also a testimony. It is not only symbolical of the death and resurrection of Christ, but it is a confession of our faith in a crucified, buried and risen Savior. It signifies that we are dead to the world, and alive in Christ. It has no agency in our regeneration, but is a public confession that we have been converted. In Scriptural language, "It is an answer of a good conscience." It testifies openly that we have come out from the world and have committed ourselves to Christ in devotion and service.

The Lord's Supper.—In the Confession of Faith, already set forth, it is declared that "Baptism is prerequisite to the Lord's Supper, in which the members of the church, by the use of bread and wine, are to commemorate together the dying love of Christ." The Lord's Supper is exclusively a church ordinance, and must never be celebrated outside an organized church. As baptism stands at the very door of the church, and no one can enter without it, so the Supper can never come before this sacred rite.

The learned Richard Fuller, in his exhaustive argument on this subject, lays down and clearly proves the proposition, that while baptism is a personal, individual

act, by which we confess Christ, the Lord's Supper is a social ordinance, belonging to the visible churches, and to be observed by them as churches. Jesus went alone "from Galilee unto Jordan" and was baptized. The eunuch's baptism was an individual act, and there can be no doubt that the same is true of all other baptisms referred to in the New Testament. But it is very different when the Supper is to be established. Now, there is preparation for a company in a "large upper room." In this room Jesus and His disciples, composing a church, met, and the supper was established. The very terms used in the New Testament show most clearly that this ordinance is not, and cannot be, considered an individual act, but is applicable alone to a congregation assembled—in other words, a church. It is called a *supper,* which is a social repast. It is called a communion, for the reason, as we read: "The bread which we break; is it not the communion of the body of Christ?" Paul, in 1st Cor., eleventh chapter, in correcting the shameful and disorderly practice which the Corinthians had fallen into in partaking of this sacrament outside the assembled church in an individual capacity, says: "What! Have ye not houses to eat and drink in, or despise ye the church of God, and shame them that have not? Wherefore, my brethren, when ye come together to eat, tarry one for another." That is, until the congregation meets in a church capacity.

Baptism is prerequisite to the Lord's table, because it is a prerequisite to church membership. This priority of baptism to the Lord's Supper will clearly appear from many considerations:

1. That baptism was first instituted, nothing is

plainer from the New Testament. John the Baptist baptized great numbers, and the disciples of Jesus, under His direction, baptized more than John before the institution of the Lord's Supper, as appears from John's Gospel, 4:1-2.

2. The same appears with great force and clearness from Christ's last commission: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From this it is clearly evident that baptism is to follow discipleship in such close relation as to leave no place for the Lord's Supper between. The order is, *teaching,* or discipleship; *believing,* or conversion; then *baptizing,* and thus being added to the church, as on the day of Pentecost. All this before any reference is made to *breaking of bread,* which signifies the communion of the Lord's Supper. Baptism is the first act of the disciple after believing, and by it he publicly confesses Christ, and is then a fit subject for the injunction in that part of the commission that follows: "Teaching them to observe all things whatsoever I have commanded you."

3. The apostles understood and carried into effect this great commission in exact accordance with this same distinctive order. On the day of Pentecost Peter said to those who were convicted, "Repent and be baptized." "Then they that gladly received his word were baptized." After which it is added, "They continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayer." When the eunuch confessed to Philip his faith in Christ he was *forthwith* baptized. At Philippi, when Paul and Silas preached to the jailer

and his family, as soon as they accepted Christ they were baptized. When Philip went down to Samaria and preached, and they believed, "They were baptized, both men and women." In all these cases, and indeed in all others, it is quite evident that baptism followed immediately after believing, and not a word is said about observing the Lord's Supper. In view of these examples nothing is more indisputable than that the whole tenor of the New Testament indicates the priority of baptism.

4. Even pedo-Baptists distinctly concede this point. Dr. Wall, a pedo-Baptist authority, in his "History of Infant Baptism," part 2, chapter 9, expresses his views as follows: "No church ever gave the commission to a person before they were baptized. Among all the absurdities that ever were held, none have maintained that persons should partake of the communion before they were baptized." Dr. Doddridge, also a pedo-Baptist, in his "Miscellaneous Works," page 510, says: "It is certain that Christians in general have always been spoken of by the most ancient fathers as baptized persons. And it is also certain that, as far as our knowledge of primitive authority extends, no unbaptized person received the Lord's Supper." Dr. Hibbard, a Methodist author, in his "Christian Baptism," does not hesitate to say: "It is but just to remark that in one principle the Baptist and pedo-Baptist churches agree. They both agree in rejecting from communion at the table of the Lord and denying the rights of church fellowship to all who have not been baptized. Valid baptism they consider as essential to constitute visible church membership. This also we hold. The only question then that here divides us is, What is essential to valid baptism?"

Pedo-Baptists can, with their view of baptism, admit Baptists to their communion with propriety, but on the other hand Baptists, with their views, cannot consistently reciprocate. Each determines the question of church membership on the same principle. Each admits that this is to be determined by what is considered valid baptism. But on this point there is a broad difference. Hence, when the charge of close communion is made against Baptists, it only means that they maintain that nothing but immersion is baptism.

5. Christ and His apostles had been baptized when the Supper was instituted. Can any one doubt this? We know that Jesus was baptized by John, and that He said to John at the time of His own baptism, "Thus it becometh us to fulfil all righteousness." Is it supposable that He chose apostles that had not fulfilled this "all righteousness?" It is morally certain that they were not baptized afterwards, yet they were the very ministers sent by the great commission to teach the world this righteousness, and themselves to baptize believers. It is said, "Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples." That is, His disciples baptized. Can any one conceive for a moment that they could do this, and themselves be unbaptized?

Now, there would seem to be no escape from the conclusion that it follows from what has been set forth in this chapter:

1. That visible ordinances are exclusively for visible churches in their organized capacity.

2. That baptism is essential to membership in this visible organized church of Christ.

3. That therefore no one can partake of the ordinance of the Lord's Supper until he is baptized and becomes a church member.

4. That it follows, consequently, as Baptists do not recognize the sprinkling and pouring of pedo-Baptists, and cannot admit anything but believers in baptism, they cannot recognize them as entitled to the communion of the Lord's Supper.

Many become confused on this subject, by mistaking the real object and purpose of the communion, and what is expressed by it. They conceive the idea that by it we are to express our Christian fellowship and love for each other. But what a mistake! On that solemn and gloomy night, when the Supper was instituted, Jesus said: "Take, eat; this is my body, which is broken for you; this do in remembrance of me." In this ordinance we do not remember one another, but we remember Christ. He also said: "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." We do not show our love for our brother, but we show the Lord's death. In 1 Cor. 11:28 Paul says: "Let a man examine himself, and so let him eat of that bread and drink of that cup." We are not to examine our brother to see whether we can fellowship him or not, but examine ourselves and remember the dying love of Christ. When we, as Baptists, refuse to commune with pedo-Baptists, therefore, it is not because we do not love them and have Christian fellowship for them, but because we do not recognize their sprinkling and pouring as valid baptism, however much we may love them. And this we conceive fully answers the contention often made, to the effect that if it is the Lord's table, we have no

right to refuse it to any of the Lord's people. "Were it our table," says one, "we would give vent to our feelings and joyfully invite our brethren. But it is the Lord's table, and the Lord Himself has prescribed the regulation as to His own table. He orders that the baptized only shall commune. Who shall dare to abrogate this order?" The most inconsistent and untenable attitude of all Christians on this subject is that of open-communion Baptists.

CHAPTER V.

THE GOVERNMENT OF A CHURCH.

Christian denominations have generally adopted one of three distinctive forms of church government, which may be designated as Episcopacy, Presbyterianism and Congregationalism. In Episcopacy the governing power is in the hands of individual rulers, as priests, bishops, or pope, as we find it in Roman, Greek and English communions, and other more recent organizations, all of which have a gradation of church officials, in which the body of the church has no voice. In Presbyterianism the governing power is placed in church courts, or assemblies, synods, etc., as in the different organizations of Presbyterians, in which an appeal always lies from the lower up to the highest tribunals.

Baptists antagonize both of these as unscriptural, and have always contended for and maintained the Congregational, or Independent, form of church government, which is a pure democracy, in which every church is an independent, sovereign body, from whose decisions there is no appeal, and every member of that church is equal. The organized local church, which is self-governing and independent of all other churches and all other bodies, is the highest ecclesiastical authority recognized by Baptists. The government is administered by the body acting together, where no one possesses preeminence. All enjoy equality of rights, and in matters

of opinion as to government the majority bear rule. It is maintained:

1. That the governmental power is in the hands of the people.

2. The right of a majority of the members of a church to rule in accordance with the laws of Christ.

3. That church action is final, and its power cannot be transferred or alienated.

Every church is accountable to Christ alone in spiritual things *directly,* and not through any earthly body. Baptist churches do not claim any right to make laws, but acknowledge Christ as the only law-giver, and the Bible the only statute book, and which has never been, and can never be, amended or repealed. A church cannot delegate its power and authority, and cannot empower any man or body of men to do any act that will impair or compromise her sovereignty. It has been summed up thus: "The acts of a church are valid and binding when they accord with the law of Christ; when they do not they are null and void." We conclude, therefore, that church independence, with all its sovereignty, is not unlimited. While maintaining fully the independence of the churches and the right of a majority to control, yet Baptists as fully admit that there are some things a Baptist church cannot do, however great the majority may be. Baptists cannot allow the liberty independence gives them to run to unbridled license. As civil liberty, unbridled, leads to anarchy and red republicanism, so Christian liberty, not measured by the law of Christ, leads to the excesses of the "Mad Men of Munster," and to the wildest theories and practices, and the deadliest and most

grotesque heresies. Not the least among these is exhibited by the modern school of higher criticism.

There are several instances in which church independence is limited:

1. It is limited by the law of Christ.

2. It is limited by the personal rights of its individual members.

This includes the proposition already advanced in these pages that a church cannot change its Declaration of Faith and its Covenant against the wishes of a single member. It may also be said that a church cannot teach doctrines in derogation of these. Of course, it is not for a moment claimed that there can be any check put on the physical power of an independent church, but it is maintained that such actions are absolutely void, and no one is under any obligation to respect them. Any such church so acting forfeits all right to be recognized as a Baptist church, for it thereby ceases to be a Baptist church.

It has been objected against this form of church government that it is not strong enough to put in force sufficient authority to insure obedience to its regulations. To which Baptists reply, by way of demurrer, that it is the government put in operation by Christ and His apostles, and that the same objection applies to all democratic governments.

The influence which Baptists and Baptist principles had in the American form of government, and the establishment of civil and religious liberty.—When the great principles of the inalienable rights of men began to be realized by our colonial fathers they were not new principles to Baptists. The tenets of soul-liberty were woven

in the very texture of Baptist faith and polity, and had been sealed by the blood of thousands of Baptist martyrs. When the contest for liberty came, none saw so clearly as Baptists the stand that must be taken; none felt such an absorbing interest in the triumph of liberty. They had always protested against the union of church and state, but now saw that civil and religious liberty were so interwoven that their duty was to throw their whole influence to the cause of political freedom. From the day those two staunch Baptists, Roger Williams and John Clark, in 1663, secured the celebrated charter of Rhode Island, promulgating for the first time the great principles of soul liberty, and establishing the first government on earth wherein was absolute religious liberty, the Baptists in America never ceased to demand this precious boon for the whole country, and they continued to exemplify it in their church government. Without doubt this had a great influence in shaping the forms of government for our country. In Virginia this was perhaps more apparent than anywhere else.

Up to 1775 the established church dictated all forms of worship, and Baptists, as well as all other dissenters, were forbidden to preach under pain of fine and imprisonment, and were compelled to pay a tax to support the establishment. Many a Baptist preacher, incarcerated for preaching the Gospel, delivered some of their most powerful sermons through prison bars. In August of this year the General Baptist Association of Virginia determined that petitions should be sent up to the General Assembly of the Commonwealth of Virginia, praying "that they be allowed to worship God in their own way without interference; that they be permitted to

maintain their own ministers, and none others; that they may be married, buried and the like without paying the clergy of other denominations." In response to these petitions Thomas Jefferson, who was a great admirer of Baptist polity, presented to the General Assembly of Virginia, of which he was a member, a bill embodying these principles. It was adopted at the October session, 1776, as follows:

"Be it enacted by the General Assembly of the Commonwealth of Virginia, and it is hereby enacted by the authority of the same, That all and every act of Parliament, by whatever title known or distinguished, which renders criminal the maintaining any opinions in matters of religion forbearing to repair to church or the exercising any mode of worship whatsoever, or which prescribes punishments for the same, shall from henceforth be of no force or validity within this Commonwealth.

"And whereas, there are within this Commonwealth great numbers of dissenters from the church established by law, who have been heretofore taxed for its support, and it is contrary to the principles of reason and justice that any should be compelled to contribute to the maintenance of a church with which their consciences will not permit them to join, and from which they can therefore receive no benefit: For remedy whereof, and that equal liberty, as well religious as civil, may be universally extended to all the good people of this Commonwealth,

"Be it (further) enacted, etc., That all dissenters of whatever denomination from the said church shall, from and after the passage of this act, be totally free and exempt from all levies, taxes and impositions whatever

towards supporting and maintaining the said church, as it now is or hereafter may be established, and its ministers."

This was the first law passed giving any relief on this line, and the same principles were incorporated in the fundamental laws of the general government. The same question, in a modified form, was yet to be met. A bill was presented for a general assessment, compelling every person to contribute to some religious teacher. Pending this bill, the privilege to have the rites of matrimony celebrated by dissenting ministers on equal terms with the English church was also persistently demanded. As both of these questions involved the very principles of equal rights they were contending for, the Baptist General Association, in October, 1780, adopted a memorial to the House of Delegates, declaring, among other things, as follows:

"That a due regard for the liberty and rights of the people is of the highest importance to the welfare of the State. That this heaven-born freedom, which belongs equally to every good citizen, is the Palladium which the Legislature is particularly intrusted with the guardianship of, and on which the safety and happiness of the State depends. As religious oppression, or the interferring with the rights of conscience, which God has made accountable to none but Himself, is, of all oppressions, the most inhuman and insupportable, and as partiality to any religious denomination is its genuine offspring, your memorialists have with grief observed that religious liberty has not made a single advance without opposition. * * *

"As the completion of religious liberty is what, as a

religious community, your memorialists are particularly interested in, they would humbly call the attention of your honorable house to a few particulars, viz:

"First—The vestry law, which disqualifies any person to officiate who will not subscribe to be comformable to the doctrine and discipline of the Church of England, by which means dissenters are not only precluded, but also not represented, they not having a free voice, whose property is nevertheless subject to be taxed by the vestry. * * *

"Second—The solemnization of marriage; that to render it legal it must be performed by a church clergyman according to the rights and ceremonies of the Church of England. * * * Your memoralists conceive that the ill consequences resulting from thence render it absolutely necessary for the Legislature to endeavor their removal. * * * Your memoralists humbly hope that your honorable house will take effectual measures to redress their grievances in such a way as may manifest an equal regard to all the good people of this Commonwealth, however diversified by appellations or religious sentiment. * * * And in particular that you will consign to oblivion all the relicks of religious oppression, and make a public sacrifice of partiality at the glorious altar of freedom."

At that very session, October, 1780, an act was passed providing that "It shall and may be lawful for any minister of any society or congregation of Christians * * * to celebrate the rites of matrimony * * * and such marriages, as well as those heretofore celebrated by dissenting ministers, shall be, and they are hereby declared, good and valid in law."

Another document, entitled "Memorial and Remonstrance," prepared by James Madison, afterwards President of the United States, was presented to the General Assembly against the "general assessment," which was still being pressed. It has been said that for elegance of style, strength of reasoning and purity of principle, it has never been surpassed by anything in the English language, but on account of its length it cannot be given here. It may be remarked, however, that it covers the whole ground taken by Baptists. In 1784, the public sentiment having been expressed so decidedly against this "general assessment," the measure was defeated and given up forever.

In 1785 the following act, offered by Thomas Jefferson, was also passed:

"Be it enacted by the General Assembly, That no man shall be compelled to frequent or support any religious worship place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but that all men shall be free to profess and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge or affect their civil capacities."

In this connection, a "History of Virginia Baptists," published in 1810, says: "The Baptists were among the strongest supporters of liberty." Also, "The firm and united stand made by the Baptists against the general assessment bill occurred at a most critical juncture in the struggle for religious freedom, and when the other religious bodies, which had been their allies in the

contest, were now wavering or opposing them. Their action at this period, reinforced by the powerful support of James Madison, Thomas Jefferson and George Mason, forms one of the brightest chapters in the history of Virginia."

In 1798 the Legislature repealed all laws vesting property in any religious sect, by which the Episcopalians were deprived of the glebes, etc., and all religious organizations were put on a perfect equality in respect to the favors of the government. On the election of General Washington to the Presidency, among the first congratulations received by him was one from the United Baptist Churches of Virginia, expressing their confidence and their prayers. To this Washington replied as follows:

"To the General Committee Representing the United Baptist Churches of Virginia—Gentlemen: I request that you will accept my best acknowledgments for your congratulations on my appointment to the first office in the nation. The kind manner in which you mention my past conduct equally claims the expressions of my gratitude. After we had, by the smiles of Divine Providence on our exertions, obtained the object for which we contended, I retired at the conclusion of the war, with the idea that my country could have no farther occasion for my services, and with the intention of never entering again into public life; but when the exigencies of my country seemed to require me once more to engage in public affairs, an honest conviction of duty suspended my former resolution, and became my apology for deviating from the happy plan which I had adopted.

"If I could have entertained the slightest apprehension that the constitution framed in the convention where I had the honor to preside might possibly endanger the

religious rights of any ecclesiastical society, certainly I would never have placed my signature to it; and if I could now conceive that the General Government might ever be so administered as to render the liberty of conscience insecure, I beg you will be persuaded that no one would be more zealous than myself to establish effectual barriers against the horrors of spiritual tyranny, and every species of religious persecution. For you doubtless remember I have often expressed my sentiments, that every man conducting himself as a good citizen, and being accountable to God alone for his religious opinions, ought to be protected in worshiping the Deity according to the dictates of his own conscience.

"While I recollect with satisfaction that the religious society of which you are members have been throughout America uniformly and almost unanimously the firm friends of civil liberty, and the persevering promoters of our glorious revolution, I cannot hesitate to believe that they will be faithful supporters of a free, yet efficient, General Government. Under this pleasing expectation I rejoice to assure them that they may rely upon my best wishes and endeavors to advance their prosperity.

"In the meantime, be assured, gentlemen, that I entertain a proper sense of your fervent supplication to God for my temporal and eternal hapiness. I am, gentlemen, your most obedient servant,

"GEORGE WASHINGTON."

The Supreme Court of the United States, in Reynolds vs. U. S., 98 U. S. 149, in tracing the history of religious freedom as found in our Constitution, says:

"Mr. Jefferson, replying to an address to him by the Danbury Baptist Association of Virginia, took occasion to say: 'Believing, with you, that religion is a matter which lies solely between man and his God; that he owes account to none other for his faith or his worship; that the legislative powers of the government reach actions

only, and not opinions; I contemplate with solemn reverence that act of the whole American people which declared that their Legislature shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, thus building a wall of separation between church and State. Adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of these sentiments which tend to restore man to all his natural rights, convinced that he has no natural rights in opposition to his social duties.'

In approving these sentiments of Mr. Jefferson, this high court thus ascribes to Baptists the propagation of this fundamental doctrine. At the annual session of the general meeting of correspondence of the Baptist Associations of Virginia, an address was voted to Mr. Jefferson, President of the United States, who was retiring from public life. In response to this, Mr. Jefferson wrote the following letter:

"Monticello, April 13, 1808.—I thank you, my friends and neighbors, for your kind congratulations on my return to my native home, and of the opportunities it will give me of enjoying amidst your affections the comforts of retirement and rest. Your approbation of my conduct is the more valued, as you have best known me, and is an ample reward for any services I may have rendered. We have acted together from the origin to the end of a memorable revolution, and we have contributed each in the line allotted to us—our endeavors to render its issues a permanent blessing to our country. That our social intercourse may, to the evening of our days, be cheered and cemented by witnessing the freedom and happiness for which we have labored, will be my constant prayer.

"Accept the offering of my affectionate esteem and respect. THOS. JEFFERSON."

CHAPTER VI.

WHAT IS THE RELATION OF CHURCHES TO ASSOCIATIONS?

In carrying on missionary and other Christian work, Baptists have various combinations forming organized bodies, including associations for the development of missionary operations, education, etc. It is always conceded that no organization is provided for in the New Testament other than churches. While we claim for the church a divine origin, all these other institutions and societies are man-made. At the same time, it is allowed that these combinations are not forbidden, and are of great convenience and aid in accomplishing the work committed to us by the great commission, and are in no wise contravened by the spirit of the teachings of Christ and His apostles. While Christ made no mistake in committing to His church alone this great charge, His followers make no mistake in laying hold of all legitimate aids and conveniences available in carrying on Christian work, provided the same are not in derogation of the teachings of the Bible.

Then recurs the question before us, "What relation do the churches bear to these bodies?" This question has not, until recently, received general and mature consideration, but has been treated in the constitutions and proceedings of these bodies in a very vague and indefinite manner, not seeming to realize the importance of a settled and unequivocal position on this important ques-

tion. After a thorough examination of the subject we are able to advance the following propositions as embracing the only position tenable under the faith and polity of Baptists:

1. These bodies are not representative bodies, having no delegated authority to bind the independent churches in any way whatever. The sovereignty of the churches must be maintained inviolate at all hazards. They cannot compromise their sovereignty by acknowledging to anybody or any power legislative authority.

2. As a second proposition, we quote as follows from Hiscox's able work, which is of the very highest authority among Baptists: "An association, the organized body that meets for business, is not composed of churches, but of individuals—the messengers." "A Baptist church cannot be a member of any other body whatever. It would violate its sacred charter and lose its identity as the body of Christ to attempt such a union. And if many churches should enter into organized relations, and constitute an ecclesiastical confederation, the local churches would be absorbed, losing largely their individuality and independence. Also in that case the confederate body would possess legislative and judicial control over the separate congregations. This is the actual status of most Christian denominations. But our polity and our traditions repudiate both the inference and the hypothesis on which it rests."

No church can empower any man or body of men to do an act which will compromise its sovereignty. In the proceedings of associations it is true we often see reference made to a church being received or dismissed, but this results from a loose manner of expression, be-

cause churches are not received to membership, but to fellowship; and are not dismissed from membership, but only recommended to the fellowship of some other body; or, in case of disorder in a church, fellowship is withdrawn. If churches, by the presence of their representatives compose these outside bodies, then it would follow necessarily that such churches are bound by the acts of these bodies, and, being subordinate to them, church sovereignty is destroyed. If an association is a representative body it is absurd to say it cannot bind its constituents. And if the churches are the constituents of the association, and are represented in that body by delegates or messengers, then there is no escaping the conclusion that such a body has a right to direct the action of the churches and make laws for them. And thus the independent, congregational form of church government, that has always been maintained and upheld by Baptists, with such holy devotion, is swept away, and the Presbyterian form of church government set up.

It is freely admitted that the language used by Baptist historians, by constitutions of associations, and in their proceedings, cannot be said to sustain these conclusions, but would rather indicate the contrary view. But what we contend for is that from the very nature of the principles upon which Christ founded His Church, as understood by all our brethren, and form the very fundamental principles of church government and polity, as understood by Baptists, and because we *are* Baptists, we cannot support the contrary principle.

The loose language used on this subject is doubtless due more to a want of mature consideration than to the enunciation of the principles such language would seem

to imply, and without a thought of its effect on Baptist polity. Associations have sometimes, however, attempted to carry them out to their legitimate extent by trying to dictate the action of the churches. Only recently we were present at the meeting of an association in this State, when charges were preferred against a church which had heretofore affiliated with that body, but was not seeking any further connection with it. The church was called to account for employing as a pastor a man who was preaching doctrines contrary to the Articles of Faith adopted by the association, assuming that the church was a member of that body, and, therefore, bound to give to it an account of its actions.

Another case occurred a few years ago in another association. A church was called to account for affiliating with another association without the consent of that body with which it had previously affiliated, although the church was not now seeking affiliation. The church was held to be amenable to the Constitution of the Association, and charged with a violation of it, thereby assuming that the church, by once affiliating with that body, became a member of it, and became bound by a compact which the church could not dissolve without the consent of the association.

It has been asked, with some degree of plausibility, how is it that the churches appoint the messengers and furnish them credentials if such messengers have no delegated power, and the churches are not members of the association? To which we must reply: That it is only as a matter of convenience, that associations usually adopt this means of obtaining messengers, which we submit is not essential to constitute an association. That

body might provide in its constitution that messengers or members composing its body should be secured some other way. It could provide that only the deacons of the churches should be eligible, or, as some associations have done, that the pastors should compose the association, or that the pastors should name the messengers without any church action, and such a body would be a *de facto* Baptist association, perfectly competent to do all that is now done by associations. In such cases, could any one for a moment contend that the churches composed such a body? The appointment of messengers by the church confers no ecclesiastical power on them. A church only voluntarily selects this means of carrying on missionary and educational work at the request of the association, and only so long as the methods and plans may be deemed efficacious. At any time such a church may drop this means and adopt other methods for such work, but cannot at any time control the action of the association, because it is not a constituent of that body.

According to Baptist usage it often occurs that an organization is called into existence which is known among us as a Council, and is convened to aid in the settlement of some disturbing question. This Council may be called by a church, or by an individual, requesting several churches to send messengers to compose the Council, as associations request the churches to send messengers to compose that body. The churches, as requested, appoint and send up messengers and the Council is organized. Will any one for a moment contend that these churches are constituent members of that Council? Or that it exists by authority of these churches? Or that they have any right to control its action? It is a

common thing for agricultural, mercantile and other like associations to request the Governor or some other functionary to appoint delegates or messengers to their body. But who ever claimed that thereby the State became a member of that body? Some lay down the somewhat too broad proposition that an association is perfectly independent of the churches, and that "within its sphere of action is just as independent as a church in its own province." This should be qualified with the suggestion that associations are, for the most part, dependent on the churches for funds to carry on their work, and without the co-operation of the churches could hardly be maintained.

It only remains for us to consider one more proposition in connection with this subject, namely: What can an association rightfully do in case a church sends up messengers who, for any cause, the association cannot fellowship? We answer, without hesitation, that while a church, in its independence, has the right, under the constitution of most associations, to send up whomsoever she will as messengers, yet she has no right to force the association to accept them to fellowship, and thereby give them an indorsement. The association may decline to receive such messengers, on the ground that they are unworthy of fellowship, and at the same time disfellowship and drop the church as being in disorder by holding in its fellowship unworthy men, and trying to impose them upon that body. It may do one or both of these, as the circumstances justify. All this an association may do for its own protection, without trenching upon the sovereignty of the church. Such a body would be impotent, indeed, and wholly worthless, had it no power of self-protection in judging of the qualification of its members.

CHAPTER VII.

A GENERAL SKETCH OF BAPTISTS.

Very many idle and often absurd statements have been made from time to time by almost every character of authors as to the origin of the great Baptist denomination of Christians. Without specifying these absurd statements, we call attention to the following quotations from authors of the highest standing on this point.

Cathcart, in his Baptist Encyclopedia, says: "The Baptist denomination was founded by Jesus during His earthly ministry. Next to the Teacher of Nazareth our great leaders were the apostles, and the elders, bishops, and evangelists, who preached Christ in their time."

Hiscox, in his Directory, says: "They commenced with John the Baptist, or Jesus Christ, the Head of the church. And the first of their faith were His disciples, constituting the primitive churches."

In the History of the Reformed Dutch Church we read: "The Baptist may be considered the only Christian community which has stood since the apostles, and as a Christian society which has preserved pure the doctrines of the Gospel through all ages."

Mosheim, in his Ecclesiastical History, says: "The true origin of that sect which acquired the name of ana-Baptist is hid in the remotest depths of antiquity."

From the foregoing quotations, to which many others might be added to the same effect from authorities of

the highest repute, the proposition that Baptists have existed from the days of Christ seems to be most clear. It is not meant here to assert, however, that an unbroken succession of such churches in name can be traced through all these ages. But it is maintained that the principles and polity, as well as the manner of life, which are peculiar to Baptists only, and defended by Baptists only in loyalty to Christ, have had a succession, continuous from the time they were proclaimed and exemplified by Christ and His apostles..

This faith can be distinctly traced through various names by the following characteristic principles. They have contended:

1. For the absolute independence and self-government of each individual church.

2. That nothing is baptism except the immersion of a believer in water, and none others can have church membership, or can come to the communion of the Lord's Supper.

3. That infant baptism should be utterly rejected.

4. The absolute necessity of the new birth in order to salvation, and "justification by faith, not by works."

5. And finally, resolutely maintaining the freedom of conscience against all dictation or control from all political and ecclesiastical power, and contending for political liberty, as well as religious liberty, and always opposing the union of church and State.

These principles have been maintained through most cruel persecutions. Thousands upon thousands in all lands have borne testimony and adhered to these God-given and inalienable rights and principles in dungeons and in flames. These persecutions have not come mainly

from professed enemies of Christianity, but it has been the iron heel of ecclesiastical despotism, forming a union with State, which has striven to crush out these Baptist principles.

In all lands where the church of Rome has been able to form a union with the State, Baptists have thus suffered; not from Rome only have these persecutions come, but even in our own land of liberty, our brethren have likewise suffered. About the time of John Bunyan's twelve years' imprisonment in Bedford jail, where he was thrown at the instance of the Church of England for preaching Baptist doctrine, our brethren in New England were not only imprisoned, but were publicly whipped for the same cause.

As one instance we refer to the case of Rev. Obadiah Holmes, who, having left the Congregationalists and joined the Baptists, was arrested at Lynn, Mass., in 1651, on a Sabbath day, while holding a Baptist meeting. He was taken before the Magistrates and fined £30, which he was not able to pay, and was led to the whipping post and given thirty lashes. Gov. Joseph Jenks has left on record the following statement: "Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner that for many days, if not weeks, he could not rest, but lay upon his knees and elbows, not able to suffer any part of his body to touch the bed whereon he lay."

Mr. Holmes himself says: "As the strokes fell upon me I had such a spiritual manifestation of God's presence as the like thereof I never had nor felt, nor can I with fleshy tongue express."

In Virginia the Episcopal church was established by law, and all other forms of worship prohibited under pain

of imprisonment. The first instance, perhaps, of actual imprisonment for preaching the Gospel was in Spottsylvania county, on the 4th day of June, 1768, when John Waller, Lewis Craig and James Childs, Baptist preachers, were seized by the Sheriff while holding religious services on the Sabbath day, and arraigned before the Magistrates. On their trial a certain lawyer accused them, as Tertullus did Paul at Cesarea; and, addressing the Judges, who were trying the case, said: "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road but they must ram a text of Scripture down his throat." The Judges offered to release them if they would promise to preach no more in the county; but being Baptists, they refused, as the apostles did under similar circumstances, and they were sent into close jail; and as they marched on to imprisonment through the streets of Fredericksburg they sung the hymn, "Broad is the road that leads to death," which is said to have produced a wonderful effect. While in jail they constantly preached through the bars to great crowds on the outside, and many were converted.

In Semple's History of the Virginia Baptists, in speaking of this circumstance, it is said: "After their discharge, which was a kind of triumph, Waller, Craig and their compeers in the ministry resumed their labors with redoubled vigor, gathering fortitude from their late sufferings, and thanking God that they were counted worthy to suffer for Christ and His Gospel."

In December, 1770, William Webber and Joseph Anthony, two zealous young Baptist preachers, were arrested in Chesterfield county and cast into prison for preaching

the Gospel. In August, 1771, in Middlesex county, again William Webber, John Waller, James Greenwood and Robert Ware were all rudely seized, while Webber was preaching, and cast into close prison. In August, 1772, in King and Queen county, James Greenwood and William Loval, while preaching, were seized and thrust into prison.

We have thus referred to a few instances to give in some sort an idea of what our brethren have been called on to suffer. These persecutions did not check the spread of Baptist principles, but tended rather to spread them abroad. The persecutors found no means to stop the mouths of these Baptist preachers. The blessed Gospel was continually sounded out through their prison bars, and thousands on the outside gladly heard and believed. In these sore oppressions the Baptists of Virginia found in the celebrated Patrick Henry an unwavering friend. Being himself a great friend of liberty, without hesitation he came forward in defense of these Baptist preachers. Thus we see that the story of the faithful Baptists has come down to us through prisons, written in blood and by the light of martyrs' fires. It has ever been the proud boast of Baptists that they have never persecuted others; that they have never stained their fair garments with a stranger's or a brother's blood to force their faith upon them.

FIRST BAPTISTS IN AMERICA.

Baptists came over from England and Wales among the early colonists and formed churches in this country. Roger Williams, a distinguished and honored name, has

usually been identified with the rise of Baptists in America. He came from Wales to America in 1630, and settled in Salem, Mass., as a minister of the Puritan church. Not long afterwards he adopted Baptist views of doctrine and church polity, and boldly announced his belief in unrestricted liberty of conscience and freedom to worship God according to the dictates of his own conscience, without dictation or interference from civil or ecclesiastical authority. For this mortal offense he was banished by his fellow Puritans and driven out of Massachusetts in the midst of a rigorous winter. With a few associates who accompanied him he wandered far into the wilderness and suffered much. Finally, fixing his location among the Narragansett Indians, he called the place Providence, in recognition of divine guidance and preservation. This became the city of Providence, in Rhode Island. He and his associates determined, in 1639, to organize a Baptist church, but as they were all unbaptized, according to their view, and as they had no means of procuring a Baptist minister, the whole body of them, consisting of twelve persons, authorized Ezekiel Holliman to baptize Mr. Williams, who, in turn, baptized the others, and thus was constituted the Providence church.

Whether this was the first Baptist church in America is by no means certain. It seems quite certain that there were many Baptists scattered over New England before this. It is a great mistake to suppose that all the Baptist churches in America grew out of this one which Roger Williams founded. It is very doubtful whether any single church arose as an outgrowth of this Providence church.

Soon after the organization of this church twelve

other Baptists from other parts joined this church. Other churches soon thereafter grew up, having no connection with this organization. The first church in Newport was constituted in 1644, and claims to be an older church than the first church of Providence. It is even claimed that Roger Williams' church, after a year or two, was dissolved, and the present First Providence church is in reality the second church.

In 1656 the Second church of Newport was organized; then soon followed several churches in Massachusetts, New Jersey, Pennsylvania and South Carolina, and Baptists multiplied rapidly and spread widely abroad over the country, until they are found to be numerous in every State in the Union. But Roger Williams must ever be remembered as the great defender of Baptist principles and the founder of the first government in the world with absolute freedom of conscience.

CHAPTER VIII.

THE INTRODUCTION OF THE GOSPEL INTO TEXAS.

The Spaniards being the first Europeans to settle in Texas, the Catholic faith, being their established religion, was first introduced here. They brought with them their priestly government, which was established by law. As early as 1528 the Spaniards, under command of Narvaez, landed in Texas from Mexico; but after years of great privation were lost among the Indians. In 1540 Coranado, with Spanish troops and Catholic priests, took formal possession of the village of Isleta, a few miles from El Paso, on the Rio Grande river, then inhabited by Pueblo Indians. This was the first permanent settlement made in Texas. In 1585 the Catholic missionaries established missions in El Paso and Santa Fe, and large numbers of these Pueblos were converted to that faith.

In 1685 the French, under command of La Salle, landed a force, including Catholic missionaries, at Matagorda bay, and built a fort, which he called St. Louis. Great dissensions arose among the French, which resulted in the murder of La Salle and several others by their own comrades, and the whole colony became extinct through starvation and Indian depredations.

In 1690 an expedition under command of De Leon landed near the mouth of Trinity river and established Guadalupe mission on that river among the Tejos Indians. Other missions were established from time to

time as the Spanish settlements were extended. Wherever there was a Spanish settlement there was a presidio, or fortress, and wherever there was a presidio there were priests and a mission, and the cross was set up.

Mission Alamo was first established on the Rio Grande river in 1703, but it was removed, and finally built in 1744 on the Alamo plaza, in San Antonio, where its ruins still stand. The most important and greatest of all missions was San Jose, founded in 1718 on the beautiful San Antonio river, a few miles below the town of San Antonio. The foundation was laid with great pomp and ceremony by Franciscan friars, assisted by Spanish soldiers, Mexicans and converted Comanche Indians. All continued to work with great zeal on this stately structure, which was at once a presidio, or stronghold, as well as a mission. It was sixty years before San Jose was completed. Other missions were soon built on the San Antonio river and in other parts of the country. The Apache and Comanche Indians gathered about them in great numbers and were enrolled as converts, but scarcely a trace of all this priestly proselytism is at this day to be found among these people.

METHODISTS.

Methodist preachers seem to have first made their appearance in Texas on Red river, in what is now Red River county. The very first settlement made by Americans in Texas was at this point. Before Austin's colony was founded, and before the Choctaw Indians were moved to their present location north of Red river, and while

Nacogdoches was a Spanish fortress, there was a flourishing American settlement at and near Jonesboro and along Red river in that section.

In the work of M. E. M. Davis, entitled "Under Six Flags," it is stated that the first Protestant sermon in Texas was preached in 1812 at Nacogdoches under the shade of a noted elm tree by Henry Stephenson, a Methodist preacher. Thrall's History asserts that there were Methodist preachers in Texas in 1820, and that the first church was organized in 1833 in Sabine county by James P. Stephenson, and the second in 1834 by Henry Stephenson in San Augustine county. Methodist history claims that there were Methodist preachers in Texas as early as 1819.

Upon these points of history we have been enabled to consult some original sources of information not before accessible to historians. From certain court records at Clarksville, from personal interviews with men who lived on Red river at the time, and from manuscript memoranda left by M. H. Ragsdale, who lived in that settlement as early as 1816, and also by J. W. P. McKenzie and James Graham, Methodist ministers of distinction, who, though not the first, were on the ground a few years later, we gather the following facts:

As early as 1816 William Stephenson came to the Red river settlement and preached his first sermon at the house of Mr. Wright, on Red river, near the mouth of Pecan Bayou, now included in Red River county. In 1817 Stephenson organized a Methodist society and appointed a man by name of Tidwell class leader. This doubtless was the first Protestant organization in Texas. In 1818 there was a Methodist camp-meeting just below

Jonesboro on Red river, conducted by William Stephenson, Green Orr and Rucker Tanner, all Methodist ministers. Among the Methodist ministers who soon followed were E. B. Duncan, Jacob Whitesides, J. W. P. McKenzie and James Graham. The first quarterly Conference was held in 1837 at the house of McAmis, near Clarksville.

The most eminent and noted minister in this list, if not the most eminent in the State in his day, was J. W. P. McKenzie. He was a really great man. In 1839 he was assigned by the Arkansas Conference to the Sulphur Fork circuit, which included Red River county. After traveling this circuit two years he located and in 1841 founded McKenzie Institute, which grew into McKenzie College. This school was located about three miles southwest from Clarksville. In a few years this became the most popular and prosperous school for young men in the State. McKenzie was in many respects a remarkable man. His general intelligence appeared almost boundless, and the scope and range of his reading and knowledge of men we have never seen equaled, and his ability to manage young men was remarkable. His school was intensely religious. Twenty-two hundred names are registered as converts at that school before 1860.

Methodist preachers were found in the eastern part of Texas as early as 1821, but the first church was organized in that section in 1833. About this time J. W. Kinney organized a church in Austin's colony.

Rev. Robert Alexander came to Texas in 1836 as a missionary of the Methodist Episcopal church, South, and was stationed at Washington, and joined with Z. N. Morrell, the veteran Baptist preacher, Dr. Smith, a Prot-

estant Methodist, and Andrew McGowen, a Cumberland Presbyterian, in holding at Washington the first protracted meeting in the country. This was a meeting of great power and influence. This denomination has steadily advanced with the development of the country to great power and influence.

THE PRESBYTERIAN CHURCH.

This denomination had its first church organization in Texas in 1838 at San Augustine by Rev. Hugh Wilson, and the next year he organized a church at Independence. About the same time John McCullough and W. Y. Allen organized churches at Galveston and Houston. These ministers were in the first Presbytery in 1840, which met in Washington county. From these early beginnings churches have multiplied all over the country, and they have become a strong and influential denomination of Christians.

THE CUMBERLAND PRESBYTERIANS.

This body of Christians was first represented in Texas by Sumner Bacon and A. J. McGowen in 1835, and the first Presbytery was constituted at Bacon's house in 1837, and their first Synod was organized in 1843. We quote McDonald's History of that denomination, as follows: "In 1837 our people had three preachers and four churches in Texas. In 1842 there were three Presbyteries and eleven ministers, and churches had grown up in all parts of the State."

THE CHRISTIAN CHURCH, CALLING THEMSELVES "DISCIPLES OF CHRIST" AND ALSO "CHURCH OF CHRIST."

This denomination of Protestants, having had no general organization, and preserving no general statistics, and being composed of independent church organizations, congregational in their form of government, it is manifestly impracticable to trace a connected history of them. Their first appearance in Texas, however, seems to have been about 1840 or 1841. Congregations were organized about this time in several counties in West Texas, and also in North Texas, in the counties of Lamar, Red River and Bowie. In those days they were known as Campbellites, or Reformers; but they have in recent years generally repudiated these appellations, and insist on being called Christians, or Disciples of Christ. When this denomination of Christians is called Campbellites, certainly no reproach is intended. It is only as an accommodation to the understanding of people generally.

In those days there were some able preachers among them in Texas. On the Colorado there were Giles, Thomas, Dr. McCall and Carrington. In North Texas Mansel Mathews, a lawyer and preacher of prominence, being a natural orator, was widely known. McClusky, of Bowie county, was also a man of note. At a later date Dr. B. F. Hall, of Grayson county, a gifted and scholarly preacher, attracted much attention. Elder Charles Carleton, who has conducted a popular school at Bonham for many years, is a man of great force of character and erudition, and one of the most successful educators of Texas. One of the most influential, as well as one of the strongest men in the denomination, is Judge W. K. Ho-

man, preacher, lawyer, and editor of the Christian Courier, at Dallas. These are only a few of the prominent names among the ministers of these people.

In the way of education Add Ran Christian University, now located at Waco, under the able management of Addison Clark, who has been President for twenty-five years, has been for a great many years a flourishing institution.

Within the last few years the Christian church in Texas has divided into two distinct factions, having no affiliation with each other. This has resulted in dissensions and divisions in churches all over the State, each faction claiming to be the true Christian church. These conditions culminated in 1898 in a lawsuit in McLennan county, involving a decision by the courts as to which faction constituted the Christian church. One of these factions is known as the "Firm Foundation" party, and the other as "Progressives." The Firm Foundation faction oppose all organizations other than churches. They oppose all missionary societies and conventions, and all boards for Christian work. They oppose also the use of all musical instruments in the church, and they refuse to accept what they consider alien baptism. That is, they refuse to receive any one to membership or fellowship immersed by a minister of another denomination, unless such an one understood and believed at the time of his immersion that baptism was for and in order to the remission of sins. They do not regard Baptists as Christians, and reject their baptism because it is not for the remission of sins.

The Progressives believe that baptism is for the remission of sins also, but they are more liberal in their

views, and do not make this a test of fellowship, or a condition of church membership. The only condition they require is that the applicant for membership is to believe that Jesus Christ is the Son of God, and has been immersed, or is willing to be immersed. They receive to membership those who have been baptized by Baptists and those who have been immersed by other denominations. They also use musical instruments in church services, and have missionary societies and conventions and other organizations for church work.

In the McGregor church the Firm Foundation faction had a majority and locked the doors of the church against the Progressives, who brought suit in the District Court of McLennan county for the recovery of the church property, claiming to be the true Christian church. The judgment of the District Court was for the Progressives, and the higher courts have affirmed this judgment.

These references to other denominations have only been introductory to the main subject we have in hand—the History of the Baptists of Texas.

CHAPTER IX.

BAPTISTS IN TEXAS PRIOR TO THE DECLARATION OF TEXAS INDEPENDENCE, MARCH 2, 1836.

Baptist history proper in Texas should begin in the twenties. Perhaps the first Baptist who ever preached in this country was Freeman Smalley. He was born in Clinton county, Ohio, in 1822. At the age of twenty-nine years he visited New Orleans, and made his way up Red river on foot 500 miles, till he struck the flourishing settlement on Red river, twenty or thirty miles northeast from Clarksville. About Jonesboro, on the river, and Pecan Point, a few miles above, there was a prosperous settlement. Here Brother Smalley stopped and preached at the house of William Newman. How long he remained in this settlement we have not been able to learn. There were Baptists, doubtless, in that settlement, but there is no evidence that he made any attempt to organize a church, though the Methodists had established a society there as early as 1817. Smalley was an ardent missionary, but we are not able to trace his history after leaving that settlement. We only know that he returned north, and at a ripe old age died in Kansas.

Joseph Bays.—This minister was the first Baptist preacher west of the Brazos river. He came to Texas in 1825, and as he passed on his way west to San Antonio he preached at the house of Moses Shipman, near San Felipe, the capital of Austin's colony, and this is thought

to have been the first sermon ever preached by any Baptist minister in Texas, excepting the preaching of Freeman Smalley on Red river. When Mr. Bays reached San Antonio he boldly preached the Gospel, notwithstanding all others but Catholics were forbidden by the Mexican law to do so. The Catholic priests, however, soon made trouble, and he was ordered away by the Mexican authorities. He then returned east to San Augustine, and continued with unabated zeal to preach from house to house, earnestly calling sinners to repentance, till he was arrested; and, to avoid being sent to prison and bringing trouble on his friends, he agreed to leave Texas.

Notwithstanding the colonists were required to take an oath to observe the Catholic religion, which was established by law, this regulation was not so strictly enforced but that a few Baptists, besides Moses Shipman, found their way into Austin's colony, which was settled as early as 1822.

Rev. Thomas Hanks.—This minister came to Texas from Tennessee in 1829, and, like Elder Bays, found a friend and a brother in Moses Shipman, and preached his first sermon at Shipman's house. This sermon was fraught with power and unction of the Spirit, and Mrs. Lydia Allcorn made a profession of religion during the service, which is said to have been the first public conversion in Texas; but it was not until the organization of the church at Independence in 1839 that she had an opportunity to unite with a church by baptism.

Rev. Isaac Reed came also from Tennessee and settled a little north of Nacogdoches in 1834, and preached from house to house in the face of great opposition from

the priests. In 1836 he commenced preaching in a beautiful grove about four miles north of Nacogdoches, and soon a log school house was erected at this spot, in which Reed continued to preach.

Rev. R. Marsh.—This minister came to Texas in 1835, and was present and assisted by Z. N. Morrell at Houston when he preached his first sermon there, but he was too old to perform much ministerial labor. He settled on the San Jacinto river, but returned soon to Mississippi and died.

"Rev. Abner Smith," says Dr. Burleson, "occupies in Texas Baptist history a doubtful and uncertain position," and we are indebted to him for the information that Smith came to Texas from Buttahachie river, in Alabama, in 1834, as the pastor of a primitive Baptist church of thirty-two members, who immigrated in a body with him. All settled on the Colorado river, twelve miles below Bastrop. But, being so affected with the anti-mission spirit, and entirely non-co-operative, Brother Smith and his church faded from observation.

Elder Isaac Crouch was a member of Smith's church, but was not in sympathy with the anti-mission spirit of the pastor and the greater part of the members. He withdrew from them and removed to Nashville, where he upheld a sound Baptist faith. But Morrell tells us the sad story that his work was cut short by an Indian raid in the spring of 1836, in which Brother Crouch was murdered by the Indians near where Little River Baptist church now stands in Milam county.

Rev. Z. N. Morrell.—Z. N. Morrell was the most active and widely known of all the pioneer Baptist preachers of this period. He had been preaching in Tennessee



REV. Z. N. MORRELL.

about fourteen years, when his health failed, and he was compelled to abandon preaching on account of hemorrhage of the lungs. His physicians advised a change of climate, and urged him to go to Texas. In 1834 he gave up everything in Tennessee and started with his family for Texas. When he reached Yellowbusha county, Miss., the news from Texas was so discouraging on account of the war then waged with fiercest cruelty by Mexico against the few brave settlers of Texas, that he stopped to await the result. Meanwhile he was not idle in his waiting, though he was forbidden by his physicians to preach. He organized three churches, and took an active part in the organization of an association. About the 1st of December, 1835, a party of old acquaintances from Tennessee reached his house on their way to Texas, and among them was his old family physician. They urged him to accompany them, and the doctor advised it. The outlook in Texas seemed to be somewhat brighter, and he finally consented to go, leaving his family behind for the time. After a few days' preparation they set out, and on December 21, 1835, crossed the Sabine river into Texas. They proceeded west by way of San Augustine and Nacogdoches to the Falls of the Brazos, where they intended to make a temporary resting place. After a short rest he continued his journey, and on the 30th reached the forks of Little river, about thirty-five miles further to the southwest, where he found forty Tennessee land prospectors in camp near the house of a Mr. Childress, whose wife was a Baptist. At the request of this family and these land hunters, Morrell preached his first sermon in Texas. After a few more days of observation he became thoroughly impressed with the great possibilities of the

country, and the wide, open field for the spread of the Gospel, and his heart burned with zeal to occupy this field. Believing, also, that the climate would be suitable to one in his state of health, he determined to bring his family without delay, and set out at once on his return to Mississippi. It was Sunday, January 10, 1836, when he reached Nacogdoches, and, finding that an election had gathered together a large crowd of Americans, Mexicans and Indians, he determined to preach to them. Calling the people together at a convenient spot by an outcry and a song, he preached his second sermon in Texas. As he read his text, "The wilderness and solitary places shall be glad for them, and the desert shall rejoice and blossom as a rose," all recognized its peculiar appropriateness, and there was undivided attention and interest, with many tears and thanks to the preacher for the sermon.

During this period of self-sacrificing zeal to plant the Gospel in Texas by these devoted pioneer Baptist ministers, they had some noble co-laborers among the laymen, whose names deserve to be preserved in everlasting remembrance.

THE FIRST SUNDAY-SCHOOL IN TEXAS.

Thomas G. Pilgrim, a Baptist deacon from New York State, organized a Sunday-school at San Felipe, on the Brazos, in 1829, which is the first Sunday-school ever organized in Texas. Mr. Pilgrim was a native of Connecticut, but had come directly to Texas from New York the year before, and was engaged in teaching a day school at San Felipe. In his own diary he gives the following

account of the organization of this beginning of Sunday-schools in Texas:

"Contemplating in imagination what Texas, from its great natural advantages must soon become, I felt the necessity of moral and religious, as well as intellectual, culture, and resolved to make an effort to found a Sunday-school. Notice was given through the school that on the following Sunday an address would be delivered on the subject, and I was gratified to see, at the time appointed, a large and respectable audience assembled. An address was delivered, and they seemed interested, and on the following Sunday a school of thirty-two scholars was organized. There were not lacking intelligent gentlemen and ladies to act as teachers, but of the other appurtenances of a well regulated Sunday-school we had none. This lack was supplied as best it could be by contributions of the citizens of such books as they had, and by the oral instructions of Superintendent and teachers. The next Sunday found the school under way, and giving promise of great success. A lecture was delivered each Sunday morning, intended for both old and young; and to hear these lectures people came from the distance of ten miles, and as this town was the capital of the colony, many people were sometimes in attendance from different parts, who carried the good seed here sown all over the colony. This school and these morning lectures were continued regularly, and were well attended, until a difficulty occurred between some intelligent Mexicans from the interior, who were visiting the place, and some citizens, the trouble growing out of a lawsuit, which was decided against the Mexicans. The empressario deemed it prudent to discontinue the Sunday-school for a time, as these

Mexicans could not be deceived in relation to the character of our exercises, and it was well known that we were acting in violation of the colonization laws, which strictly prohibited Austin from introducing any but Catholics as colonists."

In 1839 Brother Pilgrim moved to Gonzales, and soon organized a Sunday-school at that place, of which he continued Superintendent for thirty years, during which time he was very active in Sunday-school work generally, and participated with great interest and zeal in all church work and education. His name is written in imperishable characters in the annals of Texas Baptists, as well as on the pages of the history of this great State. He has two daughters, Mrs. M. Eastland and Mrs. C. P. Fly, who are still living at Gonzales. After a long life of exceptional usefulness, full of good works, this father of Sunday-schools in Texas, and noble pioneer Christian worker, at the age of seventy-two years, at his home at Gonzales, on the 29th day of October, 1877, laid aside his tale that had been sweet to him, and folded up his books that had been dear to him, and with unfaltering trust in God lay down to die. But while he sleeps the sleep that knows no waking, his works and influence will live on.

Deacon H. R. Cartwell.—In 1835 Cartwell came from Nashville, Tenn., and settled near Washington. He had been a deacon in the First Baptist church at Nashville, and entered with zeal into every effort to plant Christianity in his newly adopted country. He united his efforts with a few others to organize the first Baptist church ever constituted in Texas. This church was at Washington, and he became its first deacon.

Deacon Cartwell was a member of the first committee appointed by that church in the interest of missions. That committee opened correspondence with the American Baptist Home Mission Society, and appealed earnestly for aid for Texas. This was the beginning of mission work in Texas. In response to this appeal an appointment was soon tendered to Z. N. Morrell, but he could not accept. Then James Huckins was sent out. He became not only the first missionary, but one of the most conspicuous figures in our early history. Among those self-sacrificing pioneers, who came to make a nation and remained to found churches and maintain Christianity in Texas, should also be mentioned some devoted women, whose names and worthy deeds will always be tenderly remembered.

Mrs. Mossie Millard.—The first prayer-meeting in Texas was held and conducted by Mrs. Millard.

In 1833 she, with her husband and children, had settled near where the Old Union Baptist Church now stands, a few miles north of Nacogdoches.

During those troubulous times, it was often necessary to seek hiding places as security from the midnight raids of Indians.

There was a clump of trees and underbrush across the river from her house, that afforded Mrs. Millard and her children a refuge in times of special danger. There she would gather her children around her and kneel in fervent prayer. When other women and children joined them for the same purpose of a hiding place, she would every night call them together and read the holy words of divine inspiration, and kneeling together in that lonely spot where none but God could see, they would lift

their hearts to Him in devout words of prayer, not only for their own protection, but for the safe return of their husbands and fathers who were out, trying with their strong arms to defend their homes and country. She moulded bullets for her husband during the day, and prayed for his protection and success at night.

These services in this secluded spot increased in interest, and men frequently joined in the devotion, and it led into a regular prayer-meeting. This seclusion also secured them from the interference of the authorities, as any departure from the form of the established church would rarely escape the watchful eye of the Catholic priests.

This prayer-meeting was kept up till Elder Isaac Reed visited that section, and arranged appointments for regular preaching under some spreading oaks at the spring near this thicket. These services soon resulted in the organization of Union Baptist church, the first Baptist church in East Texas. It is sometimes called the Old North church, and still worships near the same spot.

Sister Millard's blameless life and devotion to her country and the cause of religion, as well as her labors for the good of others, entitle her to live in lasting remembrance in the history of Texas Baptists. She peacefully sleeps there in that old church yard, and that memorable thicket still stands, and is pointed out as a memorial of the first prayer-meeting ever established in Texas.

Mrs. Mercer, wife of Eli Mercer, living east of the Colorado river, above Wharton, and Mrs. Childress, who lived on Little river, and at whose house Z. N. Morrell in 1835 preached his first sermon, were women of very

distinctive characters, and ever zealous in Christian work. They were strong in the faith, and abounded in good works. They were a great support to the efforts of the few Baptist preachers in those early days in gathering together the few scattering Baptists into church organizations. These devout women deserve to live in the history of Texas Baptists, for their devotion to our faith, and labors for the good of the country.

CHAPTER X.

FROM THE DECLARATION OF TEXAS INDEPENDENCE, MARCH 2, 1836, TO THE ORGANIZATION OF THE FIRST BAPTIST ASSOCIATION, OCTOBER 9, 1840.

Following the declaration of independence, and, indeed, for several months before, there were stirring times in Texas. By the beginning of the year 1836, public opinion had crystalized about the all-absorbing thought of total separation from Mexico, Austin himself encouraging this movement.

The citizens of Goliad, with the soldiers there, had already made a formal declaration of independence. This spirit of independence became so general, that a convention was called to meet at Washington on March 1st, 1836. Dr. Burleson states that the blacksmith shop of Elder N. T. Byars, being the largest building then in the place, was the meeting place of the convention. The next day, March 2d, 1836, the assembled patriots declared Texas a free, sovereign, and independent republic. David G. Burnett was elected President, and General Sam Houston was appointed Commander-in-chief of the army.

The Mexican army, under command of Santa Anna in person, had already invaded Texas. Crossing the Rio Grande with a strong force, he had marched rapidly to San Antonio, and had already shut up Col. Travis with

183 men in the fortress of Alamo Mission, which he was closely investing.

Never was greater heroism and patriotism known than this gallant band of Texans displayed in defending the Alamo.

After eleven days of siege, on the 5th day of March, 1836, the fortress was assaulted, stormed and captured by five thousand Mexican soldiers. No prisoners were taken for the last one of the Texans died gallantly fighting.

"Thermopylæ had her messenger of defeat, but Alamo had none." Travis, Bowie and Davy Crockett—immortal names—were among the slain. The Mexican loss was estimated by the Alcolde, Ruiz, who superintended their burial, at fifteen hundred.

Santa Anna, flushed with this victory, though dearly bought, pushed on to attack Houston, who had fallen back east, crossing the Colorado, then crossing the Brazos, still continuing his retreat. On the 18th of April, Gen. Houston reached the left bank of Buffalo Bayou, opposite Harrisburg. From a Mexican courier, who was captured that evening by Deaf Smith, it was learned that Santa Anna was at New Washington, a few miles below. Houston determined to assume the offensive, and on the 19th crossed the Bayou and marched down the stream to attack Santa Anna. The two armies approached each other on the 20th, and there was some sharp skirmishing that evening. When the sun arose on the morning of April the 21st, 1836, the two armies lay within a mile of each other, Houston with 783 men, and Santa Anna with about twice that number. Houston was on the banks of the Bayou, and Santa Anna was on

the San Jacinto, but no movement was apparent on either side, while the morning hours passed. In the afternoon, having constructed a temporary barricade with their packs and baggage, Santa Anna, officers and soldiers, were, according to the Mexican custom, taking their *siesta,* and there was silence about the Mexican camp. But Houston and the Texans were alert, and determined to attack the Mexicans at once. It was about three o'clock when Deaf Smith galloped into camp and reported that Vince's bridge across Simm's Bayou, about eight miles to the west, had been destroyed, according to Houston's order, thereby cutting off the only direct avenue of retreat to the Mexican army. The order to advance was immediately given. With a ringing cry of "Remember the Alamo," the whole Texan force rushed with a double-quick upon the invaders like an avalanche. The effect on the Mexicans was terrific. Half awake, and dazed by the sudden onset, they made but a feeble resistance, and precipitately fled. The Texans leaped the barricade into the very midst of the Mexican camp, and beat them down with the butts of their guns, and clubbed them with their pistols, pursuing them in their flight.

The victory of the Texans was complete. Before dark the Mexicans were nearly all killed or captured. The Texans had lost only seven men killed and twenty-seven wounded. Gen. Houston was among the wounded, having received a shot in the ankle. The Mexican loss was 632 killed, 280 wounded, and 732 prisoners.

The commanding general, Santa Anna, was among the prisoners. President Burnett, with the Government, on the approach of the enemy, had retired to Galveston.

Gen. Houston's first duty was to send a message to

the President, and Capt. Colder volunteered to be the messenger.

Pres. Burnett arrived at Houston's camp with his cabinet on the 27th.

A treaty was agreed upon and signed by David G. Burnett, President of the Republic of Texas, and Gen. Santa Anna, President of the Republic of Mexico, by the terms of which the Mexican army was to retire from Texas, and Santa Anna was to use his power and influence to secure the acknowledgement of the Republic of Texas, on his return to Mexico, and for this purpose he was to be released and sent home. There was great rejoicing in Texas, and the ministers set about gathering their flocks together to reorganize their Christian work. The aspect of affairs in the whole country bore a brighter hue. God blessed the labors of the husbandmen with most generous crops this year, as well as in 1837, notwithstanding their great embarrassment from the demoralized condition of the country.

Great impetus was given to immigration, which brought many Baptists to the republic ,among whom are to be found not a few names that afterwards became eminent in our history in both civil and religious affairs.

Eld. Z. N. Morrell.—Perhaps the most original and unique character among these in the early Baptist history of Texas was Z. N. Morrell.

As Daniel Boone, with his strong and rugged character, blazed the way for civilization in Kentucky, and became the most conspicuous pioneer in that great commonwealth; as Davy Crockett, with his no less original traits, impressed his character on the early history of

Tennessee, and afterwards gave his life freely at the Alamo for Texas independence,—with no less heroism and individuality did Morrell, with a character no less strong and vigorous, tempered, however, with a Christian zeal that ever glowed with love and good will, blaze the way for the Christian missionary and the Baptist hosts pouring into this new and untried land called Texas. He impressed his patriotism, his Christian character and zeal, his devotion to the Bible and soundness in the faith on our early history, as perhaps no other man has done. Not only freely, but with joy, did he give his life to this work. In the earlier pages of this history a short sketch of Morrell's first entry into Texas in 1835 is given, recounting his exploration of the country as far as Little river, where he preached his first sermon, and his return for his family.

Morrell, however, was such a prominent factor in all our early history that his life necessarily includes a more extended notice. Hastening back to Mississippi, he disposed of his affairs there, and with his family set out for Texas, where he now had determined to live, labor and die. As they were approaching the border on the Sabine in April, 1836, the most startling and discouraging news met them. Scores of families were fleeing in greatest alarm, spreading the news that the Alamo had fallen; that Fannin and his command had been butchered at Goliad; that Houston was in full retreat, and that the victorious and relentless Santa Anna was sweeping the whole country with fire and sword.

What could have been more disheartening? What other hero could have braved all this? Morrell, however, put his trust in God and pressed on. In a few

days he met news as inspiring as the other was discouraging. Couriers came shouting the tidings of Houston's great victory at San Jacinto, and Santa Anna's capture. Morrell thanked God, and held on his way to the Falls of the Brazos. After getting settled in his new home, he announced to the few settlers there that he would preach every Sunday. These meetings were sometimes broken up by rumors of the approach of the hostile Indians.

In January, 1837, it was found that the ammunition at the Falls was well-nigh exhausted. As their protection from the savages, as well as their supply of meat, which came mainly from wild game, depended largely on their rifles, all felt great apprehension. Morrell, feeling thoroughly identified with the interest of the country, did not hesitate, but offered his services at once to go to Washington, one hundred miles away, for powder and lead. On his way down he stopped at Nashville long enough to preach to the few settlers. On reaching Washington, while hunting up ammunition, he gave notice, and at night preached the first sermon ever heard in that place. Having arrived with ammunition, but a few days elapsed till this same supply of powder and lead proved to be the salvation of the settlers in that section.

The Indians came down on the war-path in large numbers, and Lieutenant Erath with fifteen men hastily gathered and supplied with this ammunition, met the Indians at the mouth of Elm creek and drove them back, thereby saving the settlements.

Two brave young men were killed in this fight, one

of them the son of Mrs. Childress, at whose house Morrell preached his first sermon.

In March following, his services were again in demand. He was informed confidentially by the officer in command that the powder and lead was again almost exhausted, and there was not a dollar to buy with. Rumors of Indian raids were continually coming in. Morrell had some money, and no such appeal as this could go unheeded by this Christian patriot. Morrell was soon off for Houston, one hundred and sixty miles away, with his ox wagon and his own money. While he was at Houston he preached the first sermon ever delivered in that town, and then hastened his return. When he reached the east bank of the river opposite the soldiers' camp, and announced across to them that he had powder, lead and commissary stores, a shout went up, loud and long, while hats were waved in an ecstacy of joy.

Serious Indian troubles and rumors of fresh Mexican invasions greatly checked the prosperity of the country and retarded immigration, and the opportunity for the Christian minister to preach the gospel was very limited. Morrell, however, in a short time ventured down the Brazos river about forty miles to Nashville, and preached in a little log cabin. Just as he was closing the services on Sunday, the Indians dashed upon them and killed two men in sight of the congregation. As every man in those perilous times carried his gun to church, the services were immediately transformed into an Indian battle. After the Indians were routed, Morrell, with a few others, hastily buried the dead. The funeral rites were short, but the tears were many and bitter.

Morrell's next thought was of his loved ones at



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home, forty-five miles away, and he almost shrieked as he saw the Indians turn in that direction. He lost not a moment of time, but, with a fervent prayer, he resolved to reach home that night. About daylight he reached his home and found all safe. In the summer during his absence the enemy had overpowered the fort at the Falls, but his family made their escape down the river. He then concluded to make his home at Washington, preaching as often as possible. He organized the first Baptist church of Texas in 1837.

In the latter part of 1838 he moved his family to LaGrange, and soon afterwards held a revival meeting of great interest about six miles above that town, which resulted in the organization of Plum Grove Church, in the summer of 1839.

R. E. B. Baylor.—Perhaps the most distinguished Baptist that reached Texas during this period was Judge Baylor. His great powers and influence have, without doubt, been more marked in early Baptist history, than any of the great names of his time.

Judge Baylor came to Texas in January, 1839, from the Tuskaloosa District, in Alabama, where he had been twice elected to Congress.

Kentucky was his native State, where he commenced the practice of law, and became a politician of note. In Alabama, as a lawyer and as a politician, the brightest prospects opened before him.

In 1838, at the age of 48 years, while attending a meeting conducted by his cousin, Thomas Chilton, at Talladega, Ala., he made a public profession of religion. He joined the Baptist church at that place and was baptized without delay. Feeling a profound impression to

preach the Gospel, he began straightway to tell the story of the cross, and was licensed by his church to preach.

When he first reached Texas he located at La Grange and taught school for a time. He was, however, soon found by Morrell and called out to exercise his eminent gifts in preaching the Gospel.

Baylor was a great man in every way, and did not shirk any duty. He was always ready not only to defend the faith, but to defend his country also against Mexicans and Indians. He was a volunteer in the ranks under Gen. Ed Burleson at the bloody Indian fight on Plum creek, and participated in the campaign of 1842. He served one term in the Texas Congress, and was for awhile a Justice of the Supreme Court. He was a member of the Constitutional Convention, and served fifteen years as District Judge.

During all these years, his labors as a Christian minister were incessant. He thoroughly identified himself with the people of God wherever he went, and never lost an opportunity to speak a word for Christ. He would often conduct protracted meetings during the session of his court, holding court during the day and preaching at night.

Rev. R. G. Green.—From the scraps of the history of Mr. Green's ministerial labors in Texas, which we have been able to get, he appears to have been an able man. He was one of the ministers who organized Union church in 1838, near Nacogdoches. It seems to be uncertain as to when he came to Texas, and from what State he came. He preached in the neighborhood of Huntsville for a short time, and then went further west. He was a lawyer, as well as a preacher, and his command-

ing ability was manifest in both these fields. He was a strong man. His usefulness, however, was destroyed by intemperance.

Elder T. W. Cox.—In 1838 this minister came from Alabama to Texas and located in Washington county, where he commenced his ministerial labors. The next year he assisted Judge Baylor in the organization of Travis church, and with the assistance of J. L. Davis, constituted La Grange church, being one of the constituent members. He became pastor at Independence, Travis and La Grange.

In 1840 he assisted in the organization of Union Association, embracing these three churches, and became the first moderator. Cox was a man of great power, and was a captivating speaker, well equipped by natural and acquired abilities, to do a great work for Christ in building up the true faith in Texas.

His usefulness among Baptists, however, was cut short by his tendency towards the doctrines of Alexander Campbell, which he soon openly advocated.

Elder Asa Wright.—In 1839 Mr. Wright came to Texas and stopped first in East Texas, where he preached for a short time, and went on west to the Colorado.

Brother Wright became a co-laborer with Morrell, and was an active and faithful minister between the Brazos and Colorado rivers for many years. He was the father of J. V. and W. T. Wright, the twin brothers, who are mentioned by Morrell as having been converted at a meeting held in 1839 at the house of Deacon Scallorn, who lived on the Colorado, near where Plum Grove church was afterwards located.

These twin brothers, being convicted together, were

converted and baptized together; and afterwards preached together with great usefulness.

Richard Ellis came to Texas in September, 1837, from Southampton county, Virginia. He had united with a Baptist church before coming to Texas, and in a few months after reaching this country he became impressed with a call to preach the Gospel. He was ordained to the full work of the ministry in 1842, by a presbytery composed of Baylor and Morrell.

Mr. Ellis was one of the constituent members of the old Washington church, organized in 1837. After this church was dissolved, he became a member of Macedonia church, and was pastor of Travis, Plum Grove and others. He is said to have been a great student, and kept well informed in matters of public interest, as well as the (to him) all-absorbing cause of Christ. He was always in demand as pastor, and his meetings were at times attended with great revivals. Many bear testimony to his mental power, eloquent speech and fervent zeal.

Dr. Stribling recounts Judge Baylor's first meeting with Ellis, when he at once recognized in him special gifts and graces befitting a minister of the Gospel, and advised him to preach. This added strength to his previous convictions, and he yielded and gave all the energies of his manhood to the work of the ministry.

Noah T. Byars.—One of the most active and indefatigable pioneer Baptist preachers of Texas was N. T. Byars. His was a long, consecrated life; through clouds and sunshine; through wars and in peace; trials and triumphs, he gave his best energies to the service of his Master in upbuilding the cause of Christ and tearing



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down the works of Satan; in defending the true faith, and contending against error; in calling sinners to repentance, and pointing Christians to a holier life.

Byars joined a Baptist church in South Carolina in 1824, at the age of sixteen years. His earliest impressions were to devote his life to the Gospel, but feelings of unworthiness and incapability caused him to hesitate; and for a long time he hung between duty and despondency.

In 1835 he made his way to Texas with the hope of wearing away these impressions amid the wild excitements of this new country.

He first stopped at Washington and worked at the blacksmith trade, and rendered valuable service to Gen. Houston in the early part of 1836, in preparation of an outfit for the campaign against Santa Anna. It was in his blacksmith shop where the Constitutional Convention met and adopted the Declaration of Texas Independence. He assisted in the organization, at Washington, of the first Baptist church of Texas, in 1837. He married in 1838, and moved to Bastrop, on the Colorado. About this time his impressions were so vivid that St. Paul's words were constantly ringing in his ears, "Woe is me if I preach not the Gospel." He went to La Grange to get the advice of Judge Baylor, but failing to find him, he consulted T. W. Cox, which resulted in his accompanying Cox to Macedonia church below Austin, where they held a meeting; and then and there Byars was licensed to preach.

On the 16th day of October, 1841, a presbytery, composed of Morrell and John Woodruff, duly ordained Brother Byars to the ministry. President Lamar and

several of his cabinet officers attended this meeting to witness the ceremony.

During this period, the Baptists of Texas were also greatly strengthened by the coming of some noble Christian workers and consecrated men among the laymen.

Deacon William Scallorn came to Texas from Tennessee in 1837, and settled in Fayette county, on the Colorado river. He had joined the church in early life, and there was no more consistent Christian life than was exemplified by him in all the affairs of this work-a-day world.

As there were no church buildings in those early times, his house was always open for worship, and was a veritable preacher's home. His heart seemed ever warm with experimental religion. In Baptist doctrines and usages, he was well versed, and maintained them with devotion, but he loved a Christian wherever he found him, whether he bore the name of Baptist or not. He stood high in the confidence and respect of all classes, and was for a great many years a deacon of the Plum Grove church. Pastors sought his advice, and his brethren looked to him for counsel.

In this manner he spent a long life of usefulness and devotion to duty. Not until he was 90 years old, were his labors finished, and then he passed away to a well-deserved reward.

His numerous children, grand children, and great-grand children were nearly all members of the church, respected and prosperous. Without a blot on his name, and full of good works, his life was most certainly approved by his Heavenly Father: and when the final sum-

mons came he was ready and went with gladness to his rest. His life is a precious heritage.

H. P. Cartwell, A. Buffington and James R. Jenkins.—In a previous chapter, a short sketch of Cartwell is given, showing that he came from the First Baptist church of Nashville, Tenn. It is now our wish to connect with him A. Buffington, from the same church, and James R. Jenkins, from the State of Georgia, as a trio of noble Christian workers. Together they went into the organization of the Washington church in 1837; and together, at the very first conference, were appointed a committee to correspond with the Baptists of the States and the Home Mission Board in regard to the great destitution in Texas. This was the initiatory step in Baptist Missions in Texas. This committee at once set about their work with great zeal and earnestness, and their efforts marked an era in Texas Baptist history of vast import and boundless effects; a concatenation of circumstances, that was simply remarkable, led to results that were grand and wonderful. Jenkins had been a student of Mercer University, and had been on intimate terms with the distinguished Jesse Mercer, the great friend of missions and education.

The committee issued a strong appeal for help, and Jenkins sent a copy to his old Georgia friend, Mercer, who at once wrote a letter to the Home Mission Board at New York, in which he said:

"The splendid climate and rich soil of Texas are destined to attract a vast population, which must be evangelized, for which I inclose you $25,000, and will double it when necessary."

The Board at once acted on the suggestion of Mer-

L of C.

cer, and sent out James Huckins, and on his further suggestion, appointed and sent out W. M. Tryon, a former student of Mercer. Huckins and Tryon were the first missionaries to Texas, and were young men of fervent piety and finished education, and commanding ability. They kindled a flame of missionary zeal in this country that was enduring, and with some others, set in motion the spirit of progress that has been felt throughout Texas, as we shall see further on in these pages.

Buffington was a volunteer under Gen. Houston at San Jacinto, and was detailed as one of the guards of Santa Anna, after his capture. In 1841, he was ordained to the ministry at Washington, and was probably the first minister to baptize a convert in the Brazos river.

CHURCHES ORGANIZED FROM 1836 TO 1840.

Thrall states in his History of Texas, that there was a Baptist church organized in Austin's Colony in 1833, but does not give the name or locality, and we have failed to identify or locate such a church from other sources.

WASHINGTON CHURCH.—The first Baptist church of Texas, of which we have a definite account, was organized at Washington in 1837. There were eight members in the organization: Z. N. Morrell, H. P. Cartwell, A. Buffington, from Tennessee; Richard Ellis, from Virginia; N. T. Byars, of South Carolina; J. R. and W. H. Jenkins, of Georgia, and one other. Morrell was chosen pastor, Cartwell was recognized as deacon, and J. R. Jenkins was made clerk. The church went to work at once with ardor and energy, and at the very first conference meeting, appointed the famous Committee on Correspondence in the interest of mission work in Texas, already referred to in this chapter. The church also took

immediate steps to build a house of worship, but the difficulties were great, and in the changing circumstances of the times, everything was uncertain. The house was never built. By the beginning of 1839, Washington had ceased to be a point of interest, by reason of the seat of government being established at Houston, and the greater part of the brethren moved away, and this pioneer church of Texas was dissolved.

UNION CHURCH.—This organization, sometimes called the Old North church, was constituted on the first Sunday in May, 1838, by Isaac Reed and R. E. Green, in a log school house about four miles north of Nacogdoches. This is the first Baptist church organized in Texas that has maintained its existence. There were nine that entered into the constitution of this church: John Eaton and wife, Chas. H. Whitaker, Sarah Tipps, Mary Drain and Emily Knight, all bearing letters from churches in Tennessee; Ruth Anderson, from Missouri; and also two negro servants, belonging to B. F. Whitaker, but the names of these faithful pioneer Christians among our slaves have not been preserved. In those days of negro slavery, it was customary to receive the servants into the same church with their masters. On the same day of the organization of the church, B. F. Whitaker united with the church and was baptized by Rev. Isaac Reed, who had become pastor. This was the first baptism in Texas. This church was the outcome of the first prayer-meeting ever held in Texas, which has already been referred to, as conducted by Mrs. Mossie Willard, in a secluded spot near by.

In 1839 this church enjoyed a gracious revival, and large numbers were baptized. This grand old church,

being the second organization in Texas and the first maintaining its existence, is living today, and has stood as a beacon light through all the vicissitudes of more than sixty years.

Plum Grove.—For most of the facts in connection with the early history of this church, we are indebted to the kindness of Brother W. P. Karnes, who has been clerk for a great many years, and whose knowledge extends throughout its whole history. A sketch published in the Minutes of Colorado Association of 1858, has also supplemented Brother Karnes' statements.

This church is located about ten miles above La Grange, on the west side of the Colorado river. It was organized in March, 1839, by Rev. R. G. Green and Eli Dancer, on thirteen members.

Notwithstanding there were three ordained ministers in the church, no regular pastor was called till 1842, when Z. N. Morrell was then chosen. In the previous year, however, William Scallorn had been ordained deacon, and Stephen Scallorn elected church clerk. Before the organization of this church, Morrell had held a meeting of many days at the house of Deacon Scallorn, near where the church house was afterward built. At these services Mrs. Dancer was converted, and sought to unite with a small Primitive Baptist church about twelve miles above, of which Abner Smith was pastor. As he was then an invalid, the church requested Morrell to administer the rite of baptism. Morrell baptized her in the Colorado about the first of March, 1839. This was Morrell's first baptism in Texas, and the very first west of the Trinity river.

Plum Grove church had a gracious revival soon after

its organization, and many were saved. It was announced at this meeting, that a number of persons would be baptized at the next meeting, two weeks off. When the time came, so great was the interest, and so novel were such scenes in this new country, that prsons were present from the neighborhood of Columbus, forty miles down the river, and from the settlements forty miles above.

On Sunday of this meeting, nine persons, who had been approved, were led down by Morrell and baptized in the beautiful Colorado. A small house, with a brush arbor in front, had been prepared for the meeting. Judge Baylor, who was present, invited the vast crowd inside, where he preached to them with a fervor that was truly inspired. This sermon on this occasion is described as incomparably grand in pathos, and most powerful in spiritual appeal.

After the sermon, that consecrated band of Christians, with the faithful ministers, Morrell and Baylor, gathered around the table in that little log cabin and partook of the Lord's Supper for the first time in Texas. There were many happy Christians there that day, whose hearts overflowed with joy.

Regular meetings were continued, and seven others were soon added to the church, making a total membership of 29 in the summer of 1839.

Subsequently this church was occasionally favored with preaching from such eminent ministers as Tryon, Huckins, Hosea Garrett, and Noah Hill.

INDEPENDENCE.—The Baptist church at Independence was constituted with twelve members on Saturday before the first Sunday in September, 1839. Rev. Thomas Spraggins, of Mississippi, being present, assist-

ed in the organization. The constituent members were John McNeese, Ivy McNeese, Jeanette McNeese, J. J. Davis, Thomas Tremmier, Mary McNeese, Biddy Davis, Martha Tremmier, O. H. P. Garrett, J. L. Davis and wife, and Diadema Watson. Soon afterwards, James D. Alcorn and wife, Lidia Alcorn, were received and baptized.

J. J. Davis and John McNeese were made deacons, and Thomas Tremmier was elected clerk. Soon after organization a very valuable meeting was held by W. M. Tryon, which resulted in 34 baptisms and 21 received by letter, making at once perhaps the strongest Baptist church in the republic. T. W. Cox was the first pastor, but strong Campbellite tendencies soon developed in his preaching, which led to trouble in the church. Deacon Claw, under the influence of this teaching, assumed the right to baptize L. P. Rucker. The church, by a small majority, declared this baptism invalid. About this time Tryon was chosen joint pastor, and his views on these points were in direct conflict with Cox. The church suffered greatly by Cox's deflections, and for several years could make but little progress. It, however, steadfastly maintained the faith, and eventually became a church of great power and influence.

Perhaps no church in Texas has done more for missions and education, in proportion to means. Independence Baptist Church will ever stand out in history as a landmark on these lines.

La Grange Church.—In the early part of 1839, this church was organized at the town of La Grange, by T. W. Cox and J. L. Davis. There were nine constituent members, and Cox became the first pastor, being also

one of the original members. This church, as well as Independence, was well-nigh wrecked by dissensions. Several years elapsed before harmony prevailed.

Travis Church.—In the summer of 1839, Travis church was constituted by T. W. Cox and Judge Baylor, on seven members. Cox became the first pastor, and commenced his duties immediately after organization.

Campbellite views gained the ascendency in this church, and the adherents of this doctrine separated entirely from those who stood by the Baptist faith, voting themselves letters and starting a Campbellite church.

Morrell was then chosen pastor of the old church, but continued only one year. The church never recovered its former strength, but struggled on till 1847, when it was at last dissolved.

CHAPTER XI.—1840 AND 1841.

THE FIRST BAPTIST ASSOCIATION IN TEXAS.

No gloomier days came to the infant Republic of Texas than those that ushered in the year 1840. During the previous year, the settlers had been so harrassed by wars and rumors of wars on every hand, that society and the affairs of the country were unsettled and uncertain. The demoralized condition of the currency was very depressing to business, and the circumstances of the people were now almost beyond endurance. The currency of Texas was worth only fourteen cents on the dollar. Most of the settlers had been so often called on to drive back the Indians, that they had not been able to make a crop. Immigration was also greatly checked. Gloomy and dark as these days were, the churches did not languish, but were in the main prosperous. The very helplessness of the people drove them to more dependence on Almighty power, and more trust in God. The less comfort and peace the world could give them, the more they looked to Heaven for help. In August, 1840, the Indians swept down in large numbers over the country, killing and stealing, their invasion reaching to the coast. They pillaged and burnt the town of Linnsville, killing several persons, and carrying away captive a Mrs. Watts, after brutally murdering her husband. They passed in sight of Z. N. Morrell, returning from a preaching tour, who, always alert, hastened to inform Col. Ed Burleson.

He, with Ben and Henry McCullouch, Jack Hays and Felix Huston, called together all the men of Colorado Valley and the Gaudalupe, and met the Indians, about 500 strong, on Plum creek. A bloody battle ensued, in which engagement were the three noted Baptist preachers, Z. N. Morrell, Judge R. E. B. Baylor and T. W. Cox. The Indians were routed, but as they commenced the retreat, they attempted to kill their prisoners. Morrell's attention was attracted by the screams of a woman in a clump of bushes just abandoned by the Indians, and hastening to the spot he found Mrs. Watts, who had been captured at Linnsville. With her hands grasping an Indian arrow, that was buried deeply in her breast, she was trying vainly to pull it out. Near her a white woman and a negro woman lay dead, pierced with arrows. Morrell seized her hands and with difficulty loosed them from their hold. He called a surgeon, and finally they succeeded in extracting the instrument of torture from the suffering woman, and she was cared for as best they could. She eventually recovered and lived a long and useful life. Amid these troubles and many more similar ones, the cause of Christ was not overlooked.

In June, Baylor, Cox, Dancer and Smith met with a few brethren in Independence, to take steps looking to the organization of an Association. After some preliminaries, they adjourned to meet with Travis church in Austin county. On the 8th day of October, 1840, they met and messengers were present from three churches. From Independence, J. J. Davis, John McNeese and Thomas Tremmier; from Travis, W. H. Cleveland, J. W. Collins and James Hall: from La Grange, R. E. B. Baylor, T. W. Cox, J. L. Davis and J. L. Hester. The

next day, October 9th, 1840, Union Association was organized, with Cox, Moderator; Collins, Clerk, and Judge Baylor, Corresponding Secretary. In adopting Articles of Faith and a Constitution, they went further than such bodies usually go, and adopted also what they termed a Bill of Inalienable Rights, which we copy in full as follows:

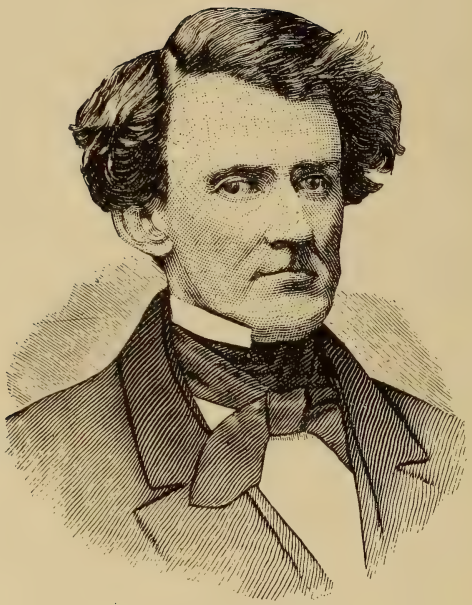
"ARTICLE 1. Each church is forever free and independent of any and every ecclesiastical power, formed by men on earth, each being the free household of Christ.

"Therefore, every ordination and power granted by the churches, emanating directly, as they do, from the churches, those who are thus ordained, or upon whom such power is conferred, must be to her forever obedient.

"ARTICLE 2. Each member shall forever have a full and free right to exercise his or her own discretion in contributions to the support of missions, general benevolence, etc., and in other matters that may not lead to immorality."

This effort, on the part of an Association to define and designate the inalienable rights of churches, and the inalienable rights of the members of a church, was unusual, and seemed outside the province of a Baptist Association. The churches needed no aid and assistance from this body to uphold their sovereign and independent character; and it could furnish none. The members of the churches needed no declaration from this body to settle their rights. They were amenable to their churches, and not to this body. The Association had nothing to give, and could give nothing in this line, either to the churches or the members of the churches.

Before the next session of this body, several new churches were constituted.



REV. JAMES HUCKINS.

THE FIRST BAPTIST CHURCH OF GALVESTON.

As a result of the labors of the committee appointed by the First Washington church at its organization in 1837, the American Baptist Home Mission Society sent Elder James Huckins to Galveston in 1839. He was the first missionary ever sent by Baptists to Texas. He commenced his labors with earnestness, and on the 30th day of January, 1840, organized the First Baptist church of Galveston on nine members, namely: George Fellows, from New Hampshire; David R. Wright, from Massachusetts; Francis W. Pettigrove, from Maine; Lewis Graves, from New York; Mrs. Louisa R. Borden, from New York, and Mrs. Abigail W. Bartlett, from Massachusetts. After the organization three others were received, who did not have, at the time, letters of dismission from their churches, namely: Barnabas Haskell and Mr. Abigail Haskell, from Connecticut, and Mrs. Sarah A. Burnett, from Louisiana. On the same evening the church received for baptism Gail Borden, a name not unfamiliar to Texans, and his wife, Penelope Borden, who were baptized February 4, 1840, in the Gulf of Mexico, which was the first gospel baptism in that great body of water in Texas. They completed the church organization on the 14th day of this month, by adopting Articles of Faith and a church covenant.

THE FIRST BAPTIST CHURCH OF HOUSTON.

Huckins, in pursuance of his missionary work, preached also in Houston, and on the 10th day of May, 1841, constituted the First Baptist church of Houston, on sixteen members: Barnabas Haskell, Abagail Haskell, S. P. Andrews, Mary A. Andrews, Martha Mul-

ryne, Louisa Jane Shroder, Elizabeth Ainsworth, Piety L. Hadley, Obedience Smith, Mary George, Israel B. Bigalow, Gardner Smith, Sarah L. Robinson, Hannah Towner, Mary H. Bigalow, and Elizabeth C. Wilson. S. P. Andrews and I. B. Bigalow were elected deacons, and Gardner Smith clerk. Articles of Faith and a church covenant were adopted, and Huckins was selected to be their pastor. A council of public recognition was called for the first Sabbath in May, and it was agreed that the church celebrate the Lord's Supper on that occasion. There seems to be no record of the action of that council, but it is presumed that there was a vote of approval.

These councils of recognition, which are, perhaps, too much neglected in these days of restless hurry and telegraphic speed, are for the purpose of welcoming a new church into the brotherhood of churches. If, on examination, its doctrines, circumstances and reasons for organization are satisfactory and Baptistic, the church is recognized. This custom is deemed a prudential measure, to guard against irregularities in doctrine and practice. A vote of approval by such a council secures to the church the sympathy, co-operation and fellowship of sister churches.

MOUNT GILEAD CHURCH.

This church, situated in Washington county, was evidently constituted in 1840, as it sent messengers to the second session of Union Association, held with the LaGrange church in 1841. But very little is known of its early history. It seems to be certain that in 1842, when

the Mexican invasion made it unsafe to meet at Washington, Union Association met with this church, and that in 1845 it also entertained this body.

W. M. Tryon.—Under the direction of the Home Mission Society, Jas. Huckins, during a portion of 1839 and 1840, traveled extensively in Texas, and obtained much valuable information in respect to this mission field. His report was published in many periodicals in the States. He also made soul-stirring appeals from many pulpits on his visit to the United States, and kindled a flame of sympathy for Texas that brought scores of self-sacrificing Baptists to the State. The Board made a stirring appeal to ministers, and asked in capital letters, "WHO AMONG THEM WILL GO TO TEXAS?"

This reached W. M. Tryon amid his labors of great success in Alabama, and he responded at once, "Here am I, send me." In January, 1841, with a commission from the Board, he landed in Texas. He located in Washington county, between Independence and the town of Washington, and at once commenced his noble work that has been crowned with such glorious results to Texas and Texas Baptists. He began his work at Washington, where the first church organized had been disbanded and the few saints were scattered and disheartened; but he gathered them together and soon a new life was very much in evidence; and on the second Sunday, March 1841, he, assisted by Judge Baylor, organized Washington church No. 2, with eleven members. Articles of Faith and a church covenant were adopted, and Tryon was elected pastor, and A. Buffington clerk.

At the regular meeting in July, there were received into the church 25 by letter and 29 for baptism, and messengers to Union Association were appointed.

Second session of Union Association met in 1841, with La Grange church, which was then holding its services at Clear creek, near the town. There were messengers from eight churches—Independence, La Grange, Travis, Galveston, Houston, Washington, Macedonia and Mt. Gilead. The letters showed a wonderful prosperity. Of a total membership in the churches of 384, there were 290 who had been baptized during the year just past. Elder W. M. Tyron was elected Moderator; W. H. Ewing, Clerk, and Judge Baylor, Corresponding Secretary.

During this session, a Home Mission Society was organized, and Z. N. Morrell and A. Buffington afterwards labored under commission of this body. This Association developed great interest in education, and the subject enlisted the most earnest consideration and discussion from such master builders as Baylor, Huckins and Tryon, and many other able men in the body. At this session a resolution was passed, recommending the formation of an Education Society. Baylor, as Corresponding Secretary, recommended it, but the leading, moving spirit in the enterprise seems to have been W. M. Tryon, at whose instance the following resolution was adopted: "Resolved, That this Association recommend the formation of an Education Society, and that our friends and brethren be invited to become members of it."

A partial organization was affected at this time. This was the beginning of the great educational enterprise that has culminated in such glorious results to Texas Baptists, and the Texas people at large. It was

not, however, till 1843 that the Society was fully organized and equipped for successful work. Great irregularities had become apparent in some of the preachers of the Association. These were so obtrusively present during this session of the body, that the faithful brethren determined that the issue must be met. The pastor of this church, in a sermon, openly avowed the doctrines of Alexander Campbell, and extended an invitation for members. When he was proceeding, however, to receive them after the manner of the reformation, objections were raised, and the circumstances called out a protest from Tryon, Huckins and others. The church finally postponed action to its regular conference meeting, the result of which will be found in our chapter on Heresy. The Association adjourned to meet with the Washington church in 1842, but the invasion of Texas by the Mexicans called into the field so many, and the alarm was so great, that the meeting did not take place according to resolution of adjournment. Rev. James Huckins, who had been requested to prepare a circular letter to appear in the minutes, performed that task in an admirable style, and the letter appears in the minutes of this year. This circular letter is so full of the consecration and devotion of our Texas fathers, and is such an able exposition of our faith, that it is pointed to as a model. Giving as it does such a clear insight into our true history in those pioneer days, perhaps we could not do better than to give it here in full:

"DEARLY BELOVED IN THE LORD:—The present is a season of joy with you, and it is suitable to vent your

pious emotions by every demonstration of gratitude and thanksgiving. I do rejoice with you in view of what God hath wrought; and yea, I will rejoice! But though this is the case, I cannot look upon your present condition and future prospects but with trembling solicitude. Your obligations as Christians, and as churches, have been immeasurably increased during the past year. A weight of responsibility has been taken by you, which you have never before sustained. You have taken, and God has given, the vows of God and all the duties and obligations of the churches of Jesus Christ. The great design of God in planting His church in this dark world is, first, the edification and improvement in holiness of its own members, and secondly, through their instrumentality to enlighten and save those who are dead in trespasses and sins. Ye are the light of the world. 'Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in Heaven.' And what the church of God is to the world generally, He has designed every particular branch of this church to be to the particular community in which it is located. To be blessed, and, under God, to bless. For this double purpose God has caused you, my brethren, to be gathered into churches. To answer this design, ye have entered into holy covenant with God, and with one another. The eyes of God and the churches of our mother land, of this nation and of the world, are fastened upon you, to see if ye will fulfill your vows—if ye will answer the purpose of God. Your organization as churches, and as an association, has not been hid. What you have done has not been done in a corner. No; the intelligence of it is now going forth to every part of the Christian world. Already has prayer gone up for you in Europe, in Asia, and in some of the islands of the sea.

"The expectation of Christians throughout the world, and of angels, have been raised by us, and I doubt not but the fears of infidels and of Satan have been excited. Brethren, we stand upon solemn ground,—we have re-

ceived a trust of infinite value. Are we prepared to fulfill the designs of God?—to answer the expectations of Christians and of angels? Let us look for a moment at our qualifications for this great and glorious work. Some of us, it is true, have been members of the church of Christ for years. But still it is to be feared that we have progressed but a short distance in the narrow way. Our attainments in holiness and in divine knowledge are small. We, as yet, are but babes in Christ; passion, and sinful habit, and the world have been but partially crucified. Many of our members have been but recently restored from a protracted course of backsliding, in which, by example and precept, we inflicted such a wound on the cause of our Redeemer as is now but partially healed. The influence of former sins and habits, is still lurking about our hearts, ready to draw them away from God again. And, again, a very great majority of our members have been but recently converted; they are babes in Christ, young and tender, peculiarly exposed to injury and danger, like young plants. While in the judgment of charity, there must be others of our number, whose hearts have never been changed by the Spirit of God, who have been induced to connect themselves with our churches by the power of sympathy, and the persuasions of misguided brethren. Besides, we were all but as strangers yesterday to each other, having come from different sections of the country, and having brought with us different opinions and prejudices.

"Our ministers, too, are few in number; they are young and inexperienced in the great work of the pastoral office. With these qualifications, with this great amount of weakness and inexperience, are we prepared to answer the design of God? Are we not, on the contrary, exposed to great evils, to the deceptive acts of false teachers, to suffer from internal divisions and party strife? Are not the gifts and graces of the young members of our churches liable to wither and languish for want of care and nutrition? These, brethren, are some of the evils

which we have reason to fear, and they are evils which, it seems to me, are sure to come upon us, unless prevented by the power of God's Spirit. But if God shall be on our side, then all these evils will vanish. Through God the psalmist could leap over a wall and run through a troop; and through Christ Paul declares he can do all things.

"How, then, are these babes in Christ to be made strong, these wanderers retained at their Father's house; the deceived to be enlightened; all these differences in education and habit removed; and all the members of our different bodies be brought into harmonious and vigorous action, thus occupying that elevated Christian stand which God has designed for His earthly church? If God be with us, we shall accomplish all this. We shall let our light shine, and so let it shine that men shall see our good works, etc. All our dependence, then, is in God. Through Him we shall overcome every evil; through Him we shall accomplish all the good which He has designed. Let us then, brethren, cultivate the spirit of prayer and the habit of daily seeking our duty in His Word. It is prayer that brings the church directly under the full blaze of the sun of righteousness. It is prayer that brings down those rays into the heart of the church in a vertical direction. It is in the exercise of heartfelt, agonizing prayer that the sympathies, feelings and Spirit of God are infused into the soul; and that she is changed into His image from glory to glory. It is at the mercy-seat of God that all the graces of thechurch grow fat and strong and energetic. It is in answer to prayer that the Holy Spirit is sent down. Your Heavenly Father is more willing to give His Holy Spirit to those who ask Him, etc.

"Here is the place where the old Christians, Bible in hand, acquire the nerve and energy of young men; where differences are lost, and where souls, naturally and from education alike, are brought into the sweetest and most

delightful fellowship. Here love and mercy and forgiveness reign.

"In order, then, to cultivate this spirit of prayer, be found often in your closets—often before your family altars; but in order to realize more fully the blessings which are found in prayer, let me entreat you often to meet and pray together. And here let me remark, that it is of the first importance at such times, to draw out the young members of the church in this holy duty. I know that there will be weakness, diffidence, and brokenness of language in these cases, just as there are with young children when beginning to talk, but the parent can understand the little child, so can the brothers and sisters; and what delight do the first prattlings of the little creatures give to the whole family! So do the broken prayers of the young convert, and of the restored prodigal, delight the heart of the Father of mercies, and those of His children. And if this habit is not formed with the young Christians, it will probably never be; but if it be formed then, it will continue through life. Thus, take those members of our church who commenced taking a part in prayer and exhortation, when they began the service of God, and who were encouraged thus to do, during the infancy of their religious life, and you will find them ready to stand in their lot now; but how few who did not engage in these duties then are prepared to do it now. Think for a moment of the edification and comfort to be found in a church, where every brother is prepared to speak and pray. That is a happy church where fervent prayer is cultivated, and the happiest when there is the most prayer. That is a united church where prayer prevails, and the most harmonious where there is the most prayer. But the Word of God and its diligent study, connected with prayer, prepares the heart to feel right. The study of God's Word prepares the soul to know what is right. The study of God's Word prepares the heart for prayer, and prayer prepares the mind for the study of God's

Word. A church composed of students of the Bible and suppliants at the throne of grace will grow in every Christian grace; they will know more and more of Christ and duty; they will reflect the image of Christ upon those around them. Such a church will be united; such a church will be an unhappy place for deceivers, or deceived persons; such a church God will bless; with such a church the Holy Spirit will take up His abode. Let the habit of cultivating a fervent spirit of prayer be maintained by you, connected with that of the diligent study of God's Word, then God will be with you, as truly as He was with His ancient people.

"And if God is with you, you will answer His design. Let me also entreat you to maintain the habit of great watchfulness over one another. Watch over one another for good; and particularly is this important with the young members of the church. How often might a brother or sister be saved from a protracted course of backsliding by a few tender admonitions, a little kindness, and a little judicious instruction. But in order to know when to give this instruction and admonition, you must watch over one another;—keep the most constant care over one another, this will save them from apostasy; this course will also lead to most important discoveries. By maintaining this spirit of prayer and the study of God's Word, and this constant care over one another, you will know the mind of the Spirit with reference to your brethren; you will be enabled to draw out those gifts of the church which might otherwise be concealed; you may be enabled to know whom God has called to preach the Gospel, and to draw them out and lead them into the field. But no less essential is a spirit of forbearance. We have all our peculiar sins, peculiar weaknesses, prejudices and errors—no Christian is perfect; yet all of us have our own standard, and the general feeling is that all others are wrong, and we right. But, brethren, we must not be thus: there are many things which we must bear one with another. We must overlook

a great deal, forgive a great deal, and bear a great deal as burdens. This is what Christ has to do with us. We must thus forbear, or our union and usefulness will be broken.

"Let us be very careful in admitting members to our churches. A real Christian cannot be injured by being kept out of church for a few weeks—he will not love the church the less; but a deceived individual, or a hypocrite may be, and will be, a great injury to the church. Brethren, be careful, I entreat you, about receiving members. Israel could not be blessed while an Achan was in the camp; neither can the church of Christ be blessed with ungodly men in them. Be on your guard against men who profess to be ministers of Christ. Satisfy yourselves that such are the ministers of Christ, then receive them. But if any come who cannot give the most satisfactory evidence that he is the minister of Jesus, receive him not—know him not. Lay hands suddenly on no man.

"Finally, brethren, seek to be such a people as God will bless, and strive for the attainment of the great objects of your high calling. And may the Spirit of God keep you and preserve you from all evil, and at last present you spotless and blameless at His own right hand.

"In the Gospel of Jesus,

"JAMES HUCKINS."

CHAPTER XII.

THE BAPTIST EDUCATION SOCIETY.—FROM ITS ORGANIZATION IN 1841, TO ITS DISAPPEARANCE IN 1860.

As this society was such an important factor in developing the great educational enterprises of Texas and Texas Baptists, and in view of the vast influence it exerted over the entire denomination of the State in shaping the whole history, a special sketch seems proper here. In the previous chapter it was shown that, at the instance of W. M. Tryon, a resolution was adopted at the second session of Union Association in 1841, recommending the organization of an Education Society, a preliminary organization being effected at that time. Tryon exerted his great powers in preparing the way for more definite action at the next session of the Association, to meet in 1842. The invasion of the country by the Mexican army so demoralized conditions and distracted the country, however, that this body did not meet according to adjournment.

At the session of 1843, at Providence church, in Washington county, the Texas Baptist Education Society was fully organized, with R. E. B. Baylor President; S. P. Andrews, Recording Secretary; Wm. M. Tryon, Corresponding Secretary, and W. J. Collins, Treasurer. A Board of Managers was appointed as follows: James Huckins, Z. N. Morrell, J. L. Farquahar, Gail Borden,

Stephen Williams, W. H. Ewing, and J. L. Lester. The society kept up its work and held its annual meetings, but the reports do not appear in the minutes of the Association till 1847. But from other sources, it appears that in 1845, the great work of this society, and the abundant reward of its labors, culminated in the founding of Baylor University. The charter was prepared by Tryon and Baylor, and when it was presented to the society for approval, the name was blank. Judge Baylor moved that this blank be filled with the name of *Tryon;* but Tryon suggested reasons why this would be improper, saying that he had been so intimately connected with the enterprise, and had urged its claims so often and so persistently, that he feared it might be charged that he had been thus working for his own honor, seeking to perpetuate his name. By a vote of the society, the blank was finally filled with the name of Baylor; and in this form, the charter was forwarded to the Congress of the Republic, and passed by that body and approved by President Anson Jones on the first day of February, 1845, under the name "Baylor University." The charter provided for fifteen trustees, and that when any vacancy shall occur by death, resignation or otherwise, such vacancy shall be filled by the Texas Baptist Education Society. Thus, through the influence and labors of this society, this greatest of Baptist educational enterprises in Texas was founded, and became a great beacon light in Christian education, spreading its influence over the entire State.

The society did not, by any means, consider its work done; but continued to hold annual meetings; and although the general work of education was in the hands

of the University, still the society ceased not to plead the cause of ministerial education, and to seek out from among the churches, young men that felt moved by the Holy Spirit to preach the Gospel, and place them in the University; and at the same time promptly meeting their expenses. All that was required of these beneficiaries, was that their churches approve them, and that their gifts be evident.

At all its annual meetings, which were always held with the Union Association, great enthusiasm prevailed. Many strong and faithful friends rallied around it. They upheld it with their prayers and their contributions. For a number of years, the minutes of the society were only partially preserved; but we find that at the meeting in 1847, with the Association at Houston, the society received $305.50. At this session, on motion of Elder Jas. Huckins, the following resolutions were adopted:

"Resolved, First. That in view of the great destitution of ministers it becomes the duty of the church to pray the Lord of the harvest to send forth more laborers.

"Second. That we must rely more upon our own resources to supply the destitution of ministers in this State.

"Third. That a vigorous and systematic effort be made to assist young men of piety and promise in their preparation for the ministry.

"Fourth. That we recommend Baylor University as a suitable institution to carry out the designs of this society."

The officers elected at this meeting were H. L. Graves, President; W. M. Tryon, Corresponding Secretary, and Jesse G. Thomas, Recording Secretary. At the meeting

in 1849, at Huntsville, the following resolution was adopted:

"Resolved, That the education of the rising ministry is a subject of vital importance, and should be near the heart of every Baptist in Texas."

This resolution was adopted amid great enthusiasm. In 1850, at the meeting at Providence church, they resolved, "That this society has unlimited confidence in the objects to which it is devoted, and commends the education of the ministry to the prayers and liberality of our brethren and friends throughout the country."

The officers at this time were the same as last meeting, except Daniel Witt was made Corresponding Secretary. In 1851, the society met at Washington and elected Hosea Garrett President, and R. C. Burleson Corresponding Secretary. From this time till 1857, the records of the work of the society are very meager, but it is apparent that several young ministers were sustained at the University, during this period, that afterwards became shining lights in Texas.

The treasurer's report for this year showed $588.74 on hand, and it was ordered that the money be held subject to the order of the Board of Directors of the Baptist State Convention, to be applied to the support of the beneficiaries of that Board. In 1858 the treasurer reported $691.84 on hand, and a like order was made as in the previous year, to pay the same over to the treasurer of the State Convention. In 1859 Graves was not present, and Elder M. Ross was made President.

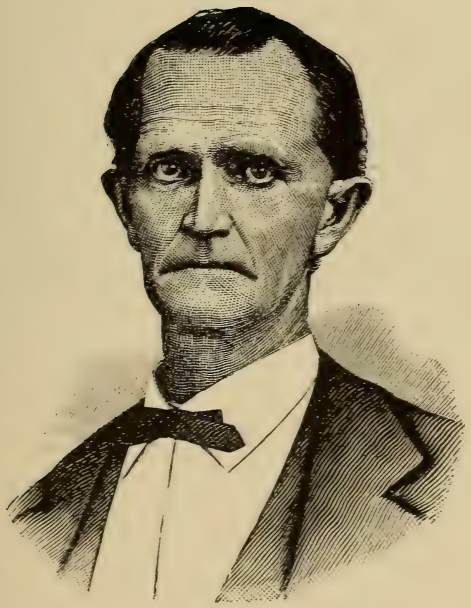
After this year, no further reference is made in the minutes of Union Association to the Education Society. In 1848 the Baptist State Convention was organized, and

in 1849 the power to fill vacancies in the Board of Trustees of Baylor University, by mutual consent, was transferred from the Education Society to the Convention, and the charter was accordingly amended to that effect. The State Convention took a very decided interest in the University, and especially in ministerial education. There were able reports from committees on this subject at each annual meeting, and the Convention finally occupied the whole field, assuming the work of the Education Society. But the society continued to collect funds and pay over to the treasurer of the Convention till 1859. The mission of this grand pioneer enterprise for Christian education seemed now to be accomplished.

Nothing was left for it to do, and the Texas Education Society closed its books, paid all its funds over to the Convention Board, and "quietly dropped out of observation." But the grand results of the work done by this consecrated body of Christian workers has been seen and felt, and is still recognized throughout the State.

James H. Stribling, the first of the young ministers receiving the benefits of this society, entered Baylor University under its auspices, in 1846, and devoted himself earnestly to his books till 1849, when he was ordained and set apart to the full work of the ministry. He then entered actively upon the life of a consecrated Baptist preacher, and almost the whole State felt the power of his ministry.

D. B. Morrell, another beneficiary, was placed in the University by the society in 1848, and in December, 1851, was ordained by a presbytery composed of G. W. Baines, R. C. Burleson, R. E. B. Baylor, H. L. Graves, and J. W. D. Creath. The society rejoiced again in another bright



J. H. STRIBLING.

star in the galaxy of Baptist ministers in Texas. Morrell wielded an extensive influence for good, and his power was felt wherever he went.

For want of space, we cannot further record the long list of beneficiaries this society has sent out to bless the people and the churches. Coming into existence amid the hardships, struggles and dangers of pioneer life, it was imbued with the spirit of the times, and shared in the growth of the Republic, and its work was part and parcel of the glory. After two score years of splendid and conspicuous toil, this famous society sank into the economy of Baptist organized enterprises, as the great sun, that has warmed the earth with his rays, sinks behind the brilliant western horizon. It was beclouded and hidden from view only by the threatening darkness of the approaching Civil War.

CHAPTER XIII.

FROM THE ORGANIZATION OF THE FIRST BAPTIST ASSOCIATION IN TEXAS IN 1840, TO THE INVASION BY THE MEXICAN GENERAL, WOOL, IN SEPTEMBER, 1842.

During this period, Morrell spent most of his time preaching between the Brazos and Colorado, making his home at Gonzales, where he organized a church. Huckins was active in his missionary labors at Galveston and Houston, and organized a church at each of these places.

Baylor was at La Grange, and was District Judge of that district, including a large number of counties, and wherever he held court, he preached throughout his district, holding court during the day, and preaching in the same room at night. In 1841, during the session of his court at Washington, the regular time for the church-meeting and preaching of that organization came on, and Tryon, the pastor, being confined at home by sickness, Judge Baylor preached, and such an unusual demonstration followed that the meeting was continued two weeks, and the entire community was stirred, and there was a great revival. Almost every night, by the beautiful light of the moon, many converts were baptized in the Brazos by Judge Baylor.

Tryon, whose home was in Washington county, was zealously engaged in his mission work in Washington and Burleson counties, organizing the Second church at

Washington; also Chapel Hill and Providence churches, being at the same time pastor at Independence.

Elder Hosea Garrett and O. H. P. Garrett came to Texas in February, 1842, and settled in Washington county, near Chapel Hill, preaching in the surrounding country. In the East, Isaac Reed was preaching to Union church and Nacogdoches, and was doing what he could in that section. In that part of the country, the anti-mission spirit manifested by the preachers had a depressing influence on the work of the Baptists. This same anti-mission influence came near wrecking Union Association in 1841, as we have already seen. Elder Leonard Herrin came to Texas in 1841, and settled in Harrison county, entering zealously into the work, but the religious development of Eastern Texas was greatly retarded, and society in general much disturbed by the peculiar conditions affecting that section. While they were not disturbed by Mexican invasions and Indian raids, as was the West, yet the close vicinity of the *neutral grounds,* bordering the line between the United States and Texas on the Sabine, not subject to any government, brought society into close contact with the refugees from justice, and desperadoes that infested this neutral territory. They were sworn enemies to morality and religion. The condition of this section of the country during this period was desperate. Anarchy reigned and ruled. A party of citizens arose, calling themselves Regulators, avowing their intention to check this lawlessness; but they themselves became so lawless that another body of men was soon organized to check the first party. They called themselves Moderators. Between these two, the situation was indeed deplorable. It was hardly possible

for a man to live without taking sides with one or the other of these two parties. This condition of affairs continued till 1844, when, through the influence of Gen. Houston, there was a compromise effected, and both parties laid down their arms. It is not strange that amid such bitterness and strife, Christianity was well-nigh crushed out. During this period in the West, we find some strong, vigorous preachers coming to the front.

Richard Ellis and N. T. Byars were ordained to the full work of the ministry, and threw their whole souls into the work. But the progress of Baptists during this period was not very apparent. In 1841, Gen. Houston was elected President of the Republic for the second time. He pacified the Indians, and insisted on retrenchment. The currency was improved, which revived the confidence of the people to some extent, but discouragements were still very great. On Saturday before the first Sunday in March, 1842, the little church at Gonzales met in regular conference, and two joined by letter; Brother Morrell's son James, 17 years old, presented himself and was received for baptism, which was the first applicant for baptism on the Gaudalupe. It was announced that the baptism would take place at 10 o'clock on Sunday morning, but late Saturday evening messengers arrived with the intelligence that a Mexican army had invaded Texas and captured San Antonio, and were advancing East. This threw everything into utter confusion, and instead of a baptism Sunday morning, there was wild rushing to and fro and a confused stampede towards the East. In a few days, however, it was learned that the Mexicans had retreated, and left the country. After this excitement, there was comparative quiet and peace

through the remainder of the spring and summer. The ministers and churches were beginning to get their work under headway. Hope began to revive, and our brethren were lifting their hearts to God for preservation from the barbarous Indians and Mexicans, and were laying out work for vigorous missionary labors during the fall and winter, when, on the 13th of September, a courier on a fleet horse arrived at Colonel Caldwell's with the following message:

"Colonel: Gen. Wool has arrived at San Antonio with 1,300 men. The court, judge, jury, lawyers and many citizens in attendance are prisoners in the hands of the Mexicans. JOHN W. SMITH."

CHAPTER XIV.

FROM WOOL'S INVASION, SEPTEMBER, 1842, TO THE FOUNDING OF BAYLOR UNIVERSITY, FEBRUARY 1, 1845.

The message given in the preceding chapter flew in every direction, and there again were hurryings to and fro, and the wildest consternation. The women and children fled towards the East, but the heroic men turned West and made hasty preparation to meet the invader. Morrell was in the Gaudalupe after some corn for his family, who were then on the Colorado, fifty miles away, where they had fled from the invasion in the spring. His family needed him at home; he was a cripple and not in good health, but his country was in imminent peril, and, noble patriot that he was, he sent his son home with the wagon of corn, and attached himself to Colonel Caldwell, and did gallant service against the common foe. Judge Baylor, also, laid aside his law books and came down off the judge's bench, volunteered his services, and hastened to the front. Colonel Caldwell, Jack Hays, and Ben McCullouch hastily collected what force they could, to meet the Mexican army. With about two hundred men they advanced toward San Antonio, and a bloody battle ensued at the Salado, six miles east of that place. Gen. Wool retreated, and the Texans, having received that night reinforcements that swelled their force to five hundred, a vigorous pursuit was commenced by early

morning, and Gen. Wool was overtaken at the Hondu, 26 miles west of San Antonio. There another victory was won by the Texas troops, but Wool's main army made good their retreat across the Rio Grande. During the battle at the Salado, Captain Dawson and fifty young men and boys from La Grange, while hastening to the support of our forces, were cut off by the Mexicans and surrounded. They defended themselves with unsurpassed heroism, till all but 15 lay dead on the field, among whom was Captain Dawson, who was cut down with the flag in his hand. The fifteen survivors, including A. H. Morrell, Z. N. Morrell's oldest son, were led away prisoners to Mexican dungeons.

This massacre of these brave boys was one of the saddest trials to our poor soldiers. It took place within hearing and almost within sight of Morrell and other devoted fathers, who were defending their own position in the bed of Salado creek. They knew their sons were there being butchered, but they had no power to assist them.

As soon as it was known that General Wool had retreated, those anxious fathers hurried out to learn the sad fate of their sons.

This was the last Mexican invasion. Gen. Houston's policy so pacified the Indians and improved the currency that there soon appeared a silver lining to the dark clouds that had hung, lowering over the heads of our heroic fathers.

As the din of battle died away, the silvery notes of the Gospel were heard. The Mexican invasion had defeated the meeting of Union Association, but late in that year Morrell, Tryon, Baylor, and a few others, held a

conference and called a meeting of the Association at Mt. Gilead, in Washington county. Twelve churches sent messengers, and three new churches were received to fellowship. In the distractd condition of the country, much less of prosperity was shown by the letters, than in the previous year. In the East, the advancement of the Baptists was not very apparent. Brethren Reed, Herrin and Asa Wright were preaching with zeal, but up to the beginning of 1843, the old Union church was the only Baptist church in the Eastern part of the Republic.

Early in 1843, Mt. Zion, in Nacogdoches county; Borden and Bethel, in Harrison county, and Bethel in Sabine county, were organized. In November of that year, these churches united with Union church in sending messengers to meet with the last named church, for the purpose or organizing an association, and from this effort Sabine Baptist Association was organized. Elders Reed, Herrin and Asa Wright took active part in this organization.

The minutes for 1846 show a membership of 300, and Isaac Reed was the Moderator.

The bitter opposition to all forms of mission work on the part of Reed and others, and, on the other hand, the zealous advocacy of missions by Herrin and others, produced serious dissensions in the Association. The extreme ideas of Antinomianism were pressed so persistently, that it drove some to the opposite extreme, which resulted in the dissolution of the Association in 1847.

The Anti-mission, or Predestinarian Baptists organized an association in 1844, at Antioch church, in Jasper county, with messengers from five churches—Antioch, in Louisiana, and Salem, Harmony, Mt. Olivet and Antioch in Texas. They styled their Association

"The Louisiana and Texas Regular Predestinarian Baptist Association." Levi A. Durham was their first Moderator.

They opposed all secret societies, benevolent organizations and missionary boards. The 11th Article of the Constitution of this body was as follows: "Having for years past viewed the distress that the following institutions or societies have brought upon the churches; that is, to say Missionary Effort Societies, Bible, Baptist State Conventions; Temperance, Sunday-school Unions; Tract, Ministerial Education Societies; and in a word, all the human combinations and societies of the day, set up in order to advance the Redeemer's kingdom, as inimical to the peace of Zion, and calculated in their nature to cause schism, we therefore declare non-fellowship with all such."

In 1850 this Association reported six churches and a total membership of 73. In 1854, the same number of churches appears, with a smaller membership. We find no trace of this Association later than this date. The benumbing influence of these doctrines evidently greatly hindered the prosperity of Baptist churches in Eastern Texas.

MIDDLE TEXAS.

By 1844, everything was wearing a brighter aspect. Immigrants were flocking to the country, among whom were many devoted Baptists, and the encouragement to our brethren was plainly visible. Up to this time, Middle Texas, between the Brazos and Trinity rivers, had shown but little religious vitality. Morrell, however, was trying

to keep up regular preaching at Huntsville and at Anderson, but he encountered great opposition, especially at Huntsville, where the tough, disorderly element was so defiant that religious services were interrupted to such an extent that it was almost impossible to have preaching.

Added to this embarrassment, Elder James Parker, brother of the somewhat noted Daniel Parker, of "two seed" fame, was preaching in the vicinity, and laboring to organize upon principles opposed to mission work. He was using all the powers of his eloquence in opposition to Morrell, McClenny and others, who were trying to organize a church on correct principles. The victory was finally won by Morrell and his followers.

In September, 1844, the church at Huntsville was organized by Morrell and Elder Thomas Horsely, upon the same principles as set forth in the Constitution and Articles of Faith of Union Association, but adding the clause, "That being a member of any benevolent institution shall be no bar to fellowship." This church was prosperous from the beginning, and has enjoyed the pastoral care of several of the strongest ministers of the State. Z. N. Morrell, J. W. D. Creath, G. W. Baines, S. G. O'Bryan, and others not less eminent, have occupied that pulpit. Regular monthly preaching had been kept up for some time at a little school house, four miles from the present location of the town of Anderson, and in November, 1844, Anderson church was organized by Morrell and Horsely at this place, on seven members. The church was afterwards moved to Anderson. Post Oak Grove church was also organized by Morrell and Tryon in November, 1844, about seven miles west of the town of Montgomery, on six members. During 1844 and

1845, these pioneer churches in Middle Texas enjoyed great prosperity and peace.

NORTH TEXAS.

Even before Austin's colony was laid out, settlements were made in the section of country on Red river, in that part which afterwards became Red River county. At the mouth of Pecan Bayou, and up and down the river for many miles, including Jonesboro and vicinity, the country had a strong settlement as early as 1816. After Austin's colony was opened, many of his colonists stopped at this settlement on Red river, and rested a year, making a crop before going on to the colony. There were Methodist preachers there in 1816, and a Methodist society was organized near Jonesboro in 1817. The Baptist preacher, Freeman Smalley, preached in that settlement near this date. With all our research, however, we have been unable to find a well-authenticated account of any other Baptist preacher or a Baptist church in this section till 1842.

This settlement being separated from the settlements of Eastern and Western Texas by such an extensive scope of unoccupied territory, the Spanish jurisdiction and the Catholic influence were never extended over it, and there was perfect religious liberty.

Willis M. Pickett came from Kentucky in 1842 and settled near Clarksville, in Red River county. He had not been ordained to the ministry at that time, although he had been preaching for a year or two. Soon after his arrival, he was found by the indefatigable N. T.

Byars, in his missionary tours, and was called out, being ordained by him and Elder Benjamin Clark in 1843.

Concord was the first Baptist church organized in North Texas. Before Pickett was ordained, he and a few others had organized Concord Baptist church, situated about eight miles North-east from Clarksville, in Red River county. This is the oldest Baptist church in North Texas. It was organized in the first part of 1843, on seven members, namely: Willis M. Pickett and wife, R. F. Giddens and wife, Solomon Bryant and wife, and one other. Pickett preached to the church as a licentiate, until his ordination, a few months afterwards.

For this purpose, the church called a presbytery, composed of Elders N. T. Byars and Benjamin Clark. Pickett then became the pastor, and so continued for many years. Brother Pickett became a very active, consecrated minister, and many of the leading churches in North Texas were organized by him. Concord has always, since its organization, been a prosperous and influential church.

In the fall of 1844, Anson Jones was elected President of the Republic to succeed Gen. Sam Houston, who surrendered the government to him on the 9th day of December, 1844. In retiring, Gen. Houston said: "I leave the country tranquil at home, and at peace with all nations, except Mexico, which still maintains the attitude of nominal hostility," and adds, "I see and know that the prospects of the Republic are brightening; its resources developing; its commerce extending, and its moral influence increasing."

Everything now seemed bright and prosperous. The Baptists of Texas were reaching out in every direction,

and, among other interests, were grappling with the great educational problems of our country. On the 1st day of February, 1845, Baylor University was chartered, and afterwards located at Independence, in Washington county.

CHAPTER XV.

FROM THE FOUNDING OF BAYLOR UNIVERSITY, FEBRUARY 1, 1845, TO THE ORGANIZATION OF THE BAPTIST STATE CONVENTION, SEPTEMBER 9, 1848.

Gen. Houston had now concluded his second term as President, and the Republic, greatly improved during his administration, was surrendered to his successor, Anson Jones. All the affairs of Texas bore evident marks of wise statesmanship. Prosperity in the churches as well as the State, was manifest everywhere.

On the 28th day of February, 1845, the Congress of the United States passed a joint resolution, proposing the annexation of Texas. On March the 5th, President Jones issued a proclamation for the election of a convention to consider the proposition. The convention assembled on the 4th day of July, 1845, and adopted a resolution in favor of annexation, framing a State Constitution, which, together with the question of annexation, was submitted to a vote of the people on the 15th day of the following October. Both carried by an almost unanimous vote. On December 29th, 1845, President Polk approved a joint resolution of Congress to admit Texas into the Union, and on the 19th day of February, 1846, President Jones surrendered the executive authority of Texas to J. P. Henderson, who had been elected Gov-

ernor of the State of Texas, and who was a very brilliant and accomplished man.

A nation was lost, but a great State was gained. In the language of Bancroft, "The Lone Star of Texas sank below the horizon to rise again amidst a constellation of unapproachable splendor."

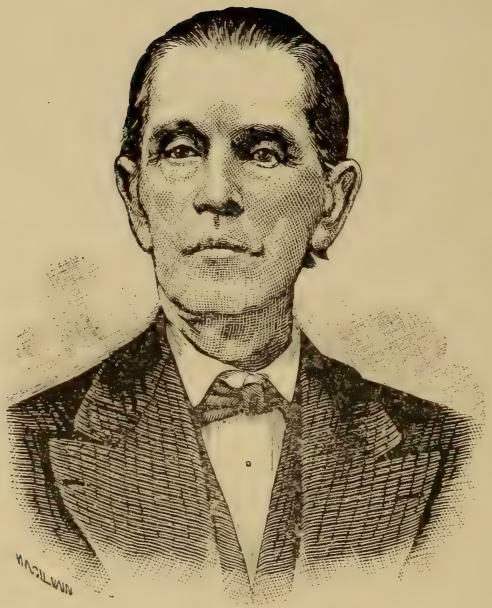
New life was apparent in all the interests of Texas. The churches took on renewed vigor and activity. A fresh impetus was given to the cause of education in the great Baptist brotherhood of Texas. The burning desire to found a great school now began to take definite shape.

Baylor University.—This pioneer institution of learning was chartered by the Congress of Texas February 1st, 1845, and provided for fifteen trustees. Their names as inserted in the charter were as follows: R. E. B. Baylor, J. G. Thomas, A. G. Haynes, A. C. Horton, J. L. Lester, R. B. Jarman, James Huckins, Nelson Kavanaugh, O. Drake, Eli Mercer, Aaron Shannon, James L. Farquahar, Robert S. Armstead, Wm. M. Tryon, and E. W. Taylor. The charter provided for a "preparatory department," and a "female department." The trustees met at Brenham, May 15th, and organized the board temporarily, by electing Baylor temporary President, and Taylor, Secretary. They adjourned to meet at Mt. Gilead church on the 13th day of October. At this meeting, Judge Baylor being absent, Hosea Garrett was made President, and on motion, it was agreed to receive proposals for the location of the University. Propositions were presented from Travis, Huntsville, Shannon's Prairie and Independence. On a vote, Independence was selected. The value of the property tendered by this place was estimated to be $7,925. Permanent organization

was effected by electing Wm. M. Tryon President; E. W. Taylor, Secretary, and A. G. Haynes, Treasurer. Two committees were appointed, one on collections, and one on building, and the board adjourned to meet at Independence in December.

At this December meeting, a building site was selected on Allen Hill, a beautiful elevation in the town of Independence. The Board of Trustees then adjourned to meet in Independence January 12th, 1846. At this January meeting, Henry L. Graves was elected President of the University, and H. I. Gillett was elected teacher of the Preparatory Department, teaching to begin as soon as the academy building could be fitted up. They determined, also, that the college building should be of stone, and the building committee was directed to begin the work at once. The board appointed Richard Ellis to canvass the State, and Baylor and Tryon to solicit funds, not only in Texas, but beyond its limits. The salary of Mr. Gillett, teacher of the Preparatory Department, was fixed at $800, and he opened the school May 18, 1846. At a meeting of the board on the 4th day of February, 1846, it was resolved that President Graves enter immediately upon his duties, and that James H. Stribling be admitted to the University, free of tuition, as requested by the Education Society. In 1847, R. C. Burleson was requested to act as agent for the University to collect funds in Kentucky, Ohio, Mississippi and Alabama.

The board, having fixed April 14 as the date for the annual meetings, met in 1847 on that date, and re-elected all the old officers. The primary school had opened with twenty pupils, which increased to seventy.



REV. J. W. D. CREATH.

The Education Society appointed T. L. Jackson trustee to fill the vacancy caused by the death of the beloved Wm. M. Tryon, who had died of yellow fever in Houston, November 16, 1847. Rev. James Huckins was appointed agent of the University at a salary of one thousand dollars per year and traveling expenses.

At a meeting of the board June 1, 1848, the entire management of the University was given to President Graves for two years, on condition that he accept the tuition fees for his compensation.

On the resignation of E. W. Taylor, J. W. D. Creath was appointed by the Education Society as trustee to fill the vacancy. The board, at this meeting, determined upon erecting a two-story stone building thirty by fifty feet. They also adopted resolutions of respect to the memory of Wm. M. Tryon, deceased, former President of the Board. With such efficient management and able agents in the field, the success of the school seemed to be now assured.

MISSIONARY WORK.

In 1846, Morrell was commissioned by the Mission Board of the Southern Baptist Convention as missionary for that part of the country between the Trinity and Brazos, lying above the old San Antonio road. This board, during the same year, sent to Texas as missionaries J. W. D. Creath, P. B. Chandler, and also Noah Hill, whose field of labor was within Union Association's bounds, and in Middle Texas. Creath went to Huntsville, Chandler to La Grange, and Hill to Matagorda. The valuable labors of these missionaries, added to the noble band of

Baptists already on the field, gave great strength and prosperity to the cause. Morrell organized a church at Leona, and one at Springfield, and extended his labors north as far as Navarro county, co-operating with Byars, who was then living on Richland creek in that county.. Baylor was serving as District Judge in that part of the State, and added his most valuable services in every way that he could. Morrell arranged to have his appointments in the towns where Baylor was holding court, and during the sessions, they would preach together on Sundays, and at night during the week. Baylor's Christian influence in social life and with the legal profession, was greatly beneficial to the cause of religion.

But the work for Christ in those days was not all done by preachers.

Deacon James Pruitt, member of Providence church in Burleson county, was a great power in the Baptist churches in that section, and a strong support to Christianity. He was one of God's greatest gifts to Texas. He was a plain, uneducated man, and of humble habit and retiring maner. Of simple, rustic speech, yet when he talked to sinners, under the influence of the Spirit, the magic of his words was said to have been wonderful. Great revivals sometimes resulted from his prayer-meetings, unaided by any minister. His melting tenderness, simple, child-like faith, earnestness in prayer and wonderful exhortation melted all hearts. Sometimes, when the ever-earnest appeals of Morrell and the eloquence of Baylor failed to impress the audience, Pruitt's matchless exhortation moved and captivated all.

Elder Noah Hill was a tower of strength in this period of our history. He was sound in doctrine, and

pressed his conclusions with great power, and large numbers repented under his appeals.

P. H. Chandler, at La Grange, was wielding a benign influence and maintaining a strong hold on the affections of the people. His ministrations were very valuable to his churches, whose confidence he always enjoyed.

With Huckins at Galveston; Tryon at Houston; Hosea Garrett in Washington, uniting their labors with those of other zealous Christian workers, the outlook for Texas Baptists in the early part of 1847 was very cheering in the West.

COLORADO ASSOCIATION.

In November, 1847, this Association was organized at Rocky Creek church, in Lavaca county, with messengers from nine other churches, having a membership of one hundred and nineteen, and Richard Ellis was made Moderator.

Rev. R. H. Taliaferro.—This able minister came to Texas in 1847, as a missionary, and settled in Austin, where he became a brilliant light on the Colorado. He is said to have been a man of great power and eloquence in the pulpit. Morrell styles him the "Apollos of the Texas churches." One writer says of him: "No purer, abler, more devoted, self-sacrificing minister of the New Testament ever lived in Texas. The number of sermons he preached, the number of persons he baptized, and the number of converts under his ministry must be counted by thousands."

THE FIRST BAPTIST CHURCH OF AUSTIN.

This church was constituted in 1847, by Rev. R. H. Taliaferro, who had but recently settled at that place. In the organization there were seven constituent members, as follows: R. H. Taliaferro, W. R. Burdett and wife, Charles Walker and wife, Mrs. Jane Grooms, and Alfred Grooms. Alfred Grooms was elected clerk, and Dr. Taliaferro preached to the church until he was called to Galveston in the next year. He afterwards returned to Austin, and was for many years pastor of this church.

In the midst of rejoicing in the great prosperity of the churches, and the glorious success of the Gospel, a message from the city of Houston brought universal sorrow. The "beloved Tryon" had been stricken down with yellow fever. While a protracted meeting was in progress in his church at Houston, the yellow fever broke out in that city. The meeting closed, still he did not leave his post of duty, but devoted all his time and energies to the sick and dying, tenderly nursing the one and earnestly pointing the other to the consolation of trust in Christ, until he himself was prostrated by this dreadful malady. He suffered but a few days. On the 16th day of November, 1847, in the prime of life, in the midst of great usefulness, and in the full triumphs of the Christian's hope, he died at his post. As an orator, Wm. M. Tryon had no equal in Texas; as a friend and promotor of education, he was the greatest power in the State at that time, and the results of his wisdom and labor still survive. His life as a man and a Christian was a model. He was born to be a leader, and led his followers to the river of Life.

The church at Houston was without a pastor only a

short time. Dr. R. C. Burleson, who afterwards became the great educator of Texas, was sent out as a missionary by the Board of the Southern Baptist Convention, and arrived in Galveston in January following. He had been assigned to duty at Gonzales. However, the Mission Board of Colorado Association, not being informed of this appointment, had already filled this position with another person. This being known at Houston, that church at once extended a call to Dr. Burleson, and with the consent of the Board, he accepted this pastorate, and entered upon his duties in February, 1848.

EAST TEXAS.

While Baptists in the West enjoyed great peace and prosperity during this period, there was trouble in the East. The Anti-mission spirit in Sabine Association, which, from its organization, had opposed every effort to advance mission work, now became dominant. It was so proscriptive that all harmony and fellowship were destroyed, and the Association finally dissolved in 1847.

THE EASTERN MISSIONARY BAPTIST ASSOCIATION.

On the dissolution of Sabine Association, the missionary element called a convention, which met with Border church in December, 1847, and organized this Eastern Missionary Baptist Association, with messengers from the following churches: Macedonia, in Panola county; Henderson, in Rusk county; Eight-Mile and Border, in Harrison county, with Elder Lemuel Herrin Moderator. At its second session, the name was changed to Soda Lake

Baptist Association. The four churches that sent messengers reported a total membership of seventy-seven. At the second session there were eight churches, with a membership of one hundred and twenty-five, and so earnest and zealous were they in the cause of missions, that nine years after the organization, the small beginning had grown to thirty-seven churches, with a membership of 1,630, while the anti-mission element continually decreased. As a result of this anti-mission disturbance, there was also organized

THE FREE WILL BAPTIST ASSOCIATION.

This body was organized at Ayish Bayou church, in San Augustine county. This church united with Bethel, Milano and Sardis in sending messengers to the organization, and G. W. Slaughter was made Moderator. These brethren in shunning one extreme swung as far to the other. In avoiding the fatalism of the predestinarians, they were stranded on a rock of absolute free will, that scarcely left any place for the sovereign grace of God. They emphasized free salvation and freedom of the will to such an extent that they practiced open communion, and rejected the doctrine of final perseverance of the saints. They advocated works and instrumentalities so zealously that they tended to fanaticism, as will appear from the following resolution found in their minutes, as adopted by them: "Resolved, that this Association recommend to the prayerful consideration of all the friends of the Redeemer, that in place of building tents out of wood on such occasions, each head of a family make a tent of cloth and take their wagon with enough forage

to feed their horses for a few days, and enough of light diet to feed their families, and approach the door of the sanctuary as the Israelites did the tabernacle. Take God at His word, and lay hold of His promises, and see if He will not pour you out a blessing that will fill your heart with gladness and make you rejoice in place of mourn, when you come to press a dying pillow."

This organization made but little progress, as "the leader and followers alike possessed zeal without knowledge," and it seems to have lost its identity early in the fifties, and is heard of no more. In 1847, the Baptists of this portion of the State were greatly encouraged and built up by the arrival of Elder Jesse Witt, an able man, and inspired fully with the missionary spirit. He came as a missionary, under appointment of the Board of the Southern Baptist Convention, and settled in San Augustine county. He arrived on the field at the very time when such help as he was able to give was most needed, aiding our brethren to stand firm against the tide of anti-mission principles. He at once took high ground on this subject and did much to develop the mission spirit in Texas.

TRINITY RIVER BAPTIST ASSOCIATION.

On Saturday, before the third Sunday in July, 1847, messengers from Leona, Society Hill, Springfield, Union Hill, Corsicana and Providence churches met at Providence, in Navarro county, with two ministers, Morrell and Byars. They then proceeded to organize Trinity River Baptist Association, Morrell being made Moderator. This body, from its organization, was very active in missionary

work, so much so that at the eighth annual session thirty-nine churches were reported.

The eighth session of Union Association met at Houston, September 30, 1847. During this session, the corresponding secretary, H. L. Graves, was instructed to ascertain the views and wishes of the churches as to the formation of a Baptist State Convention, and a Central Committee was appointed to designate the time and place for organization if a majority of the churches should favor the movement. A majority of the churches gave favorable responses, and September 8, 1848, was the time appointed for the meeting at Anderson, Grimes county.

During this period, churches were organized that became strong and active, and a great power in spreading the Gospel.

THE FIRST BAPTIST CHURCH OF MARSHALL.

This church was organized in May, 1847, by G. W. Baines and John Brice, on twelve members: Dr. Wm. Evans, Nancy Evans, Miss Martha Evans, Nelson Trawick, Mrs. Trawick, James D. Scott, Mrs. Scott, Mrs. F. C. Vanzant, and four others, whose names have not been preserved. Elder John Brice was chosen pastor.

TYLER BAPTIST CHURCH.

On the 8th day of April, 1848, Rev. W. H. Ray and W. B. Langston organized this church on six members: Stephen Reeves, Miss Georgia Reeves, W. S. Walker, Mrs. Amy Walker, Hampton Hudnall and J. G. Adrian. W. H. Ray was chosen pastor.

CHAPTER XVI.

FROM THE ORGANIZATION OF THE BAPTIST STATE CONVENTION, SEPTEMBER 9, 1848, TO THE ORGANIZATION OF THE BAPTIST CONVENTION OF EASTERN TEXAS, MAY 25, 1855.

At the beginning of this period there were only four District Associations in Texas—Union, Eastern Missionary, Colorado and Trinity River Associations. There were probably then about thirty-five organized churches. Twenty-one churches sent messengers to the meeting at Anderson, which, in accordance with previous notice, met on the 8th day of September, 1848. There were messengers from the following churches: Independence, Washington, Dove, Providence, in Washington county; Houston, Rocky Creek, Post Oak Grove, Antioch, Concord, New Year's Creek, Matagorda, Gonzales, Austin, Cuero, Bedais, Mt. Gilead, Galveston, Hamilton, Wharton, La-Grange and Bethany. The churches known to exist at that time, which did not send messengers, were Plum Grove, Providence in Burleson county, Anderson, Marshall, Tyler, Concord in Red River county, and Honey Grove, in Fannin county. The committee had appointed H. L. Graves to preach the introductory sermon of this Anderson meeting, with Noah Hill as alternate. Both were on the ground, but from some cause, when the hour for preaching arrived, both declined to preach. The committee, in their embarrassment, turned to Morrell, who

was known to be as ready with a sermon as he was with his rifle in a bear hunt or Indian fight. After Morrell's sermon, the meeting was called to order by Judge R. E. B. Baylor, and the Baptist State Convention was then, on September 9th, 1848, organized. They adopted a constitution and elected H. L. Graves President; J. W. D. Creath, Hosea Garrett, and James Huckins, Vice Presidents; R. C. Burleson, Corresponding Secretary; J. G. Thomas Recording Secretary, and J. W. Barnes, Treasurer.

Committees were appointed on Education, Foreign Missions, Home Missions, Finance, and on Publishing a Baptist Paper. The report of the last named committee strongly urged the great benefits of a denominational paper, but recommended that it be managed entirely by individual enterprise. At the instance of the Committee on Foreign Missions, the Convention adopted the following:

"Resolved, That we highly approve of, and most deeply sympathize with Foreign Missions, and will assist by our humble prayers and incessant efforts."

The report of the Committee on Education earnestly urged the support of Baylor University, and insisted on liberal contributions for the benefit of the young ministers, who were there striving to obtain an education. It was agreed that the next session of the Convention be held at Houston, beginning Friday before the second Sabbath in May, 1849.

The Corresponding Secretary was required to use all diligence to ascertain the number of Baptists and Baptist churches in this State, and report at next session.

Second Session.—Only a few messengers attended this meeting on account of the prevalence of cholera in

Houston. Creath was made President, Huckins, Davis, and Baylor, Vice Presidents; R. C. Burleson, Corresponding Secretary; R. C. Blount, Recording Secretary, and J. W. Baines, Treasurer. The Corresponding Secretary reported the names of twenty-nine Baptist ministers in the State, of whom twenty were regular pastors; but the number of Baptists and Baptist churches was not given. Huntsville was designated as the place for the meeting of the next session in May, 1850.

Third Session.—The attendance at this meeting was also small, only fourteen churches sending messengers. H. L. Graves was made President, and Burleson was continued Corresponding Secretary. At this session, a very important move was made in the direction of securing a correct history of the Baptists. J. W. D. Creath was appointed to collect historical facts relating to the introduction of the Gospel, and the rise and progress of our denomination in the State. The constitution of all churches and associations, the names of all Baptist ministers, and other important statistics were desired. Quite a valuable collection was made and deposited with J. H. Stribling, who afterwards loaned them to Z. N. Morrell, when he was preparing his "Flowers and Fruits." They seem never to have been returned, and are unhappily lost to the denomination. Creath made a report on education, commending Baylor University, which then had about seventy students and two young men preparing for the ministry.

Fourth Session.—This session met at Independence in June, 1851. Twenty-nine churches sent messengers. Baylor was made President, and Burleson was continued as Corresponding Secretary. The reports showed that all

the lines of work engaged in by the Convention had been abundantly prosperous during the year just past, and the cause of missions was growing more encouraging. The report of Brother Pilgrim on Sunday-schools gave great comfort to those specially engaged in this work, showing as it did, that within the bounds of Colorado Association there were at that time twenty-two Sabbath-schools, with one thousand scholars.

Fifth Session.—This session met at Marshall, in June, 1852, and thirty-two churches sent messengers. H. L. Graves was made President, and the old secretaries and treasurer were continued. At this session a proposition was made to the Convention by the Tyler church to establish a Female School at Tyler. The matter was discussed, but there was a prevailing idea to the effect that should they aid and foster other schools, it would lead to the neglect of Baylor University, which was then under the special patronage of the Convention, and was taxing its utmost capacity. A resolution was adopted declining to extend the fostering patronage of the Convention to the Tyler School, but commending it to the brethren and the Educational Boards of the Association, who might think proper to favor and engage in the enterprise. At this session J. W. D. Creath was appointed General Agent for the Convention.

Sixth Session.—Convened at Huntsville, June 18, 1853. Thirty-five churches and four associations sent messengers, and three annual members were enrolled. The old officers were mostly retained. Certain queries on dancing were presented, which the Convention wisely declined to entertain, on the ground that such matters did not come within the province of that body. The report on

Education showed that the endowment of the presidency of Baylor University, amounting to $10,000, had been completed. There were one hundred and sixty students in attendance in the school, among whom were three or four ministerial students.

Seventh session of the Convention met in Palestine, June 17th, 1854, and James Huckins was elected President, and the other officers were continued as before. The report on Education showed that the Female Department of Baylor University was under the management of Rev. Horace Clark, and was in a flourishing condition. The property of the University was now valued at $40,000. The Convention adjourned to meet at Independence in October, 1855.

During this period the University had greatly prospered. In 1849, arrangements had been made with Judge A. S. Lipscomb, who had been made one of the trustees, to deliver a series of law lectures, and a Department of Law was established, Judge Baylor also agreeing to give his services, as far as possible, to assist Judge Lipscomb in this department. In June 1851, H. L. Graves had tendered his resignation as President of the University, which was accepted, and the Convention being in session, proceeded to elect a successor, and R. C. Burleson was unanimously elected President of the University. At the next meeting of the board, Elder Horace Clark was elected Principal of the Female Department.

The reports of the June term, 1853, showed that the condition of the University was in every way encouraging. It had commodious and substantial buildings, the endowment of the Presidency was little less than $10,000, and the number of students had reached one hundred and

sixty-five, with six able instructors. At a meeting of the Board of Trustees in July, 1854, the old officers were re-elected, and it was ordered that only one examination was to be held each year, which should be at the close of the ten-month session.

The degree of A. B. was conferred on Stephen D. Rowe, the first graduate of the institution. A committee was appointed to draft a plan for a Female College building, and thanks were tendered to Gen. Sam Houston for a contribution of $330 cash for the education of young ministers.

General Prosperity.—During this period the rapid development of the agricultural, educational, and religious interest of Texas, was wonderful. In 1849 there were six District Associations and seventy-five churches, with a total membership of two thousand, with constant accessions by conversion and by letter.

Elm Fork Association.—This Association was organized in October, 1849, at Union church, Dallas county, with messengers from Rowlett's Creek, Union, Bethel and Lonesome Dove churches, and David Meyers, who had settled in Dallas county in 1845, was elected first Moderator.

Rowlett's Creek Church was constituted by Elder David Myers and Jonathan Phillips February 12th, 1847, on seven members, and Myers was the first pastor, and after him J. C. Partman.. A strong and influential church was built up here, and it has continued to be one of the leading churches in denominational work and Christian influence.

Red River Association.—This body was organized on the 30th day of October, 1848, at Honey Grove, in

Fannin county, by messengers from eight churches: Clarksville, Shiloh, Salem, South Sulphur, Liberty, Bethel, New Salem and Honey Grove, which covered the territory of Bowie, Red River, Lamar, Fannin, Titus and Hopkins counties. Concord, in Red River county, the oldest Baptist church in North Texas, did not send messengers to the organization, but afterwards co-operated with this Association. Elder Benjamin Clark was the first Moderator.

The second session of this body met with the Clarksville church in October, 1849, and the statistics showed at this time a total membership of one hundred and seventy-five. The ministers taking part in the organization of this Association were Benjamin Clark, Willis M. Pickett, J. R. Briscoe and Mills Piland. Clark must have come to Red River county early in the forties, but the exact date is not known. Pickett, who came to Texas in 1842, was the grandfather of Dr. T. S. Potts, who, long years after, was the beloved pastor at Bonham.

It is to be regretted that so little of the life and labors of Elder Mills Piland have been preserved, for he was a bold, able defender of the true faith, and did much towards laying the broad foundations of Red River Baptist Association. It is not known when he came to Texas, but in 1846 the writer knew him in Lamar county as an active minister, preaching wherever he could find an opportunity. He was pastor of Shiloh and Salem churches, and Moderator of the second session of Red River Association.

Of the churches which took part in the organization of this Association we are able to give the history of but two.

HONEY GROVE CHURCH.—This church was constituted by Rev. Willis M. Pickett, at a log house a few miles north of Honey Grove, on the 9th day of November, 1847, on nine members: John W. Jones, Tamazine D. Jones, Tamazine F. Jones, Margaret Hart, Sinclair Stapp, Sally R. Stapp, Betsy G. Gilmer, Ben R. Parish and Theresa C. Parish. Pickett was chosen first pastor, J. W. Jones deacon, and Sinclair Stapp clerk.

CLARKSVILLE CHURCH was constituted by Rev. W. M. Pickett, in the fall of 1849, on seven members: John P. Dale, Mrs. Adeline Dale, John Sneider, Mrs. Nettie Sneider, ——— Stephens, Mrs. America Stephens, and Mrs. Mary Loving. Brother Pickett became the first pastor, and John P. Dale was made clerk. Clarksville soon became a flourishing church, and has many times entertained Red River Association. Mrs. Loving afterwards became the wife of Rev. Potts, and mother of Dr. T. S. Potts, just mentioned. Mrs. Adeline Dale is living at Clarksville, and still retains her membership in that church, as full of good works as of years. Of the churches afterwards co-operating with this Association, and those organized during this period, we are only able to give a small sketch.

THE FIRST BAPTIST CHURCH OF PARIS.—This church was constituted by Rev. Willis M. Pickett on the 23d day of April, 1854, on six members, as follows: J. Homer Cross, John W. Chenoweth, Goodman Tucker, Elisha Bell, Mrs. Amanda Cross and Mrs. Cynthia A. Little. Pickett was chosen pastor, Goodman Tucker deacon, and J. H. Cross clerk.

A Confession of Faith and Covenant were adopted, and the fourth Sunday in each month and Saturday be-

fore was fixed for the regular time of meetings. At the regular meeting in May, Joseph Minton was received by letter, and Mrs. Martha Tucker, Mrs. Martha Millmer and Mrs. Talitha Greer were received on experience and were baptized on the next day, which was the first baptism of this church. One of these three, Mrs. Talitha Greer, who is now Mrs. Hearn, still survives, and has held her membership in this church forty-five years. During all these years she has kept her lamp burning. At the September meeting, messengers were appointed to Red River Association. At the April meeting, 1855, Bro. Pickett was appointed messenger to the East Texas Convention, to meet at Tyler.

Rev. T. W. Anderson.—In noticing the ministers who came to Texas and Red River Association during this period, we must not omit to name Rev. Thomas W. Anderson, who came from Missouri to Texas in 1852, and settled in Red River county about seven miles east of Clarksville, near old Concord church, to which he preached for many years. At different times he was missionary of the Red River Association, and Moderator several sessions. He was greatly blessed in his ministrations, and was abundant in labors. For more than fifty years he preached regularly and baptized hundreds of converts. He was the father of Dr. S. J. Anderson of Greenville, so well known throughout the State.

Cherokee Association.—In December, 1851, this body was organized at Mt. Zion church, in Smith county, with messengers from Harris Creek and Mt. Zion, in Smith county, and Sharon, in Rusk. Elder J. Raspberry was made Moderator. At the second session, held at Harris Creek in 1852, a resolution was adopted favoring "The

establishment of a Female High School at Tyler, in Smith county." This Association was active in missionary and educational work. At the fifth session, held with Carmel church in Smith county in 1855, fourteen churches were reported, with a total membership of seven hundred and three. The territory of this Association at that time covered the counties of Rusk, Smith, Wood and Van Zandt.

Bethlehem Association.—On the 25th day of September, 1852, this Association was organized at Woodville, in Tyler county, with messengers from five churches: Sardis, Indian Creek, Zion, Providence and Bethel, with a total membership of eighty-eight. E. Vining was made Moderator. This body prosecuted mission work with great energy, in so much that the sixth session showed twenty-two churches, with a total membership of six hundred and forty-two. Its territory embraced the counties of Jasper, Newton, Orange, Tyler, Polk, San Augustine and Jefferson. At the second session, an Executive Committee was appointed to labor in the cause of missions, and this work was prosecuted with great fervor. The minutes of the sixth annual session show messengers from twenty-two churches, with a total membership of six hundred and forty-two.

Elder E. Vining, the first Moderator of this Association, came from Florida to Texas in 1850, and settled in Jasper county and was a man of ability and a bold defender of the true faith. He was Moderator of this Association at every session until his death in 1856.

Sister Grove Association.—In October, 1853, this Association was organized at Pleasant Hill church, in Grayson county, with messengers from four churches—

Bonham, Pleasant Hill, Salem and New Hope—with a total membership of one hundred and forty-five. Rev. J. O. Walker was elected Moderator, and a Missionary Board was appointed, consisting of Gideon Smith, S. D. Rainey, of Bonham church, and Z. Ray.

Bonham Church.—This church was organized in November, 1852, by Rev. J. R. Briscoe, on six members: S. D. Rainey, Mrs. Mary Rainey, Miss Lizzie Russell, a sister of Mrs. Rainey, B. F. Fuller, Mrs. Martha Gilbert, and David Cowart. Of these, two are still living—B. F. Fuller, of Paris, Tex., and Mrs. Lizzie Alexander, of Bonham, formerly Miss Lizzie Russell. J. R. Briscoe became the first pastor, and he was also pastor in 1854 and 1855, and again in 1859. Bonham soon became one of the strongest churches in North Texas, and has continued to be among the foremost in every enterprise for the advancement of the cause of Christ. Among the early pastors besides Briscoe must be mentioned A. E. Clemmons, J. A. Fuller, J. W. Connally and S. J. Wright.

In 1851, Briscoe had organized New Hope church, four miles east of Bonham, in a small log cabin, but this church was too weak to live long, and after aiding in the organization of Sister Grove Association, was disbanded in 1854. In connection with the organization of this church, J. W. Connally relates an incident that illustrates the times as well as the tact and ardor characteristic of Briscoe. The small log cabin in which the church was organized was used by the family not only to live in, but for a smoke-house in which to hang up their bacon. On that day, before they went into the organization of the church, Briscoe preached, and, becoming enthusiastic in his subject and emphasizing his earnest words by vigorous

gesticulations, his hand struck a side of bacon that hung from the joist above his head, and it fell under his feet; but, without any break in his discourse, he picked it up, laid it on the table, and spreading his handkerchief over it, placed his Bible on it, and continued his sermon. After which the church was organized with the Bible on the side of bacon.

The Second Session of Sister Grove Association met with the Bonham church in September, 1854, and the board reported that J. R. Briscoe had been employed as missionary for the Association. He had been abundantly successful, he had witnessed one hundred and twenty conversions, and had baptized eighty-five persons during the year.

JUDSON ASSOCIATION.—In November, 1853, this Association was organized at Larissa, in Cherokee county, with messengers from seventeen churches, having a total membership of eight hundred. Rev. F. H. Lane was elected first Moderator. This body was very active in missionary work, and at its fifth session, there were thirty-six churches co-operating, with a total membership of one thousand, four hundred. During this period, Gen. Sam Houston appears first as a personal figure in Texas Baptist history. In November, 1854, the "Hero of San Jacinto" appeared as a soldier again, but this time not to fight Mexicans and Indians, but as a soldier of the cross, to fight sin and Satan. Gen. Houston presented himself to Independence church and asked for baptism. After a clear, satisfactory statement by him as to his change of heart and faith in Christ, he was received by the church as entitled to baptism. On the 19th day of November, 1854, in the presence of a great concourse of people, Dr.

R. C. Burleson, the pastor, baptized Gen. Houston in a little clear stream, called Rocky, about one miles south of Independence. His life ever afterwards was that of a humble, consistent Christian. He took great interest in all the enterprises of Baptists in Texas for missions and education, and frequently attended the Baptist State Convention. Gen. Houston died in the town of Huntsville, Texas, on the 26th day of July, 1863, in the full triumphs of the Christian's hope.

Mrs. Maggie Moffett Lea Houston, wife of Gen. Sam Houston.—Mrs. Houston was one of the noblest of the devoted, consecrated Baptist women of Texas. A personal acquaintance of hers has left the following record of her life: "She was pious, devoted and strongly attached to the great principles of practical Christianity, and made the Bible her companion and study." What higher encomium could any Christian receive? She met Gen. Houston in Mobile, and was fascinated with his charming address and brilliant gifts. Gen. Houston, however, at this time, was unfortunately addicted to strong drink. But she conceived the idea which grew all-powerful with her—that she could win him back from this terrible and blighting habit. This, we must say, is a most perilous undertaking for any woman, and one which rarely succeeds. But in this case, her love and labors, with which her prayers were intermingled, were crowned with most signal success. They were married on the 9th day of May, 1840, at Marion, Ala., and the light came back to Houston's heart and his home. She became his guardian angel in public and in private life. She not only led him to temperance, but she led him to Christ. Mrs. Houston was always ready with her pen, with her labors, and with

her money, to aid in building up the Christian enterprises in Texas.

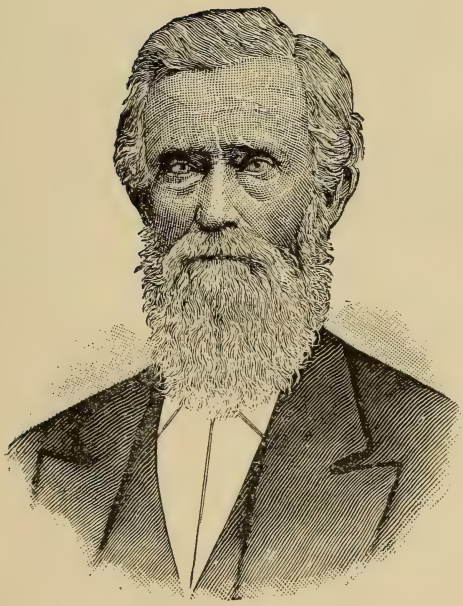
Mrs. Houston died on the 30th day of December, 1867, in the full hope of the blessedness of the blest.

MINISTERS.

Elders Jonas Johnson and Thos. Chilton.—These two ministers of commanding ability and consecrated lives came to Texas about the same time in 1851—Johnson from South Carolina, and Chilton from Alabama. Johnson directed his labors to spreading the Gospel in Middle Texas, serving as pastor at Huntsville, Anderson and other prominent churches. For many years he was a member of the Board of Directors of the State Convention, and a trustee of Baylor Female College.

Chilton succeeded Dr. R. C. Burleson as pastor at Houston, and was very successful in his pastoral labors there. Mr. Chilton had been a member of Congress from Kentucky, and was a cousin of Judge Baylor. Like him, he had given up politics for the ministry, and under his preaching Judge Baylor was converted.

G. W. Baines.—In 1850 Brother Baines came to Texas and located in Huntsville, serving that church as pastor. The Baptists of Texas were not slow to recognize his great worth. At the first session of the State Convention after his arrival in the State, he was elected Recording Secretary and messenger to the Southern Baptist Convention. For thirty-two years his name is found in the minutes of the State Convention. Dr. W. C. Crane says of him: "He was intimately connected with every good enterprise of the denomination." In 1851, he be-



REV. G. W. BAINES.

came pastor at Independence, and in 1852, he moved to Anderson, where he became pastor of that church, which was at that time perhaps the strongest one in the State. In January, 1855, he founded "The Texas Baptist," the first Baptist newspaper in the State. He continued to be editor until the paper went down in the wreck and ruin of the war of 1860. Under his management, the paper was a great power for good in the denomination in Texas, and a most valuable factor in building up every Christian enterprise.

Rev. A. E. Clemmons.—In December, 1847, this eloquent young Baptist preacher came to Texas. He settled at Clarksville, in Red River county, and heartily cooperated with W. M. Pickett, preaching about two years at his own charges as an independent missionary. Being himself a man of means, he asked no pecuniary compensation from any source. He then became pastor of Bonham church, and in 1856 located in Marshall. A. E. Clemmons was a man of great energy and indomitable will, and with a bright and active mind. As an orator, he was brilliant, eloquent, and at times sublime. The writer has often heard him preach, when his audience seemed to be so absorbed that he swayed them at will. Waco University conferred on him the title of D.D.

Rev. Stephen Marshall, during this period, came to Texas from Tennessee, and settled in Titus county, near Mt. Vernon; but at that time he had not been ordained. He afterwards moved to Hunt county, and became a member of Bethlehem church, by which church he was ordained to the full work of the ministry, and was an active, faithful minister in that county for many years.

During this period many churches were constituted that added great strength and prosperity to the Baptists in Texas.

The First Baptist Church of Waco.—At the meeting of the State Convention in 1850, that patriot and veteran soldier of the cross, N. T. Byars, was appointed missionary to the Waco country. He at once entered upon his work, and soon gathered together the few scattered Baptists of the town of Waco (then a small frontier village) into a small board shanty, about where Jackson and Second streets now intersect; and on the 31st day of May, 1851, constituted the First Baptist Church of Waco, with four members: James C. Johnson, Geo. T. Holman, Noah Wood and Matilda Johnson. Wood was elected clerk, and on the following Sunday Brother Byars was chosen pastor. The church continued to worship in this rude structure till 1857. After two years, Byars resigned this pastorate and the place was at once filled by S. G. O'Bryan.

S. G. O'Bryan.—This consecrated minister came to Texas from North Carolina in 1852. He was a graduate of Wake Forest College, and accepted the professorship of mathematics in Baylor University, but in 1854, he settled in Waco as pastor of that church, which now numbered a membership of twenty-eight. He remained at Waco six years, when this little band which numbered four in the beginning had grown to two hundred, and had erected a handsome brick church building.

Rockwall Baptist Church.—On the 23d day of August, 1852, this church was constituted by John R. Briscoe and Mr. Glover, on eleven members, and J. C. Williams was made clerk, and Briscoe elected pastor.

This church sent messengers to Sister Grove Association, but the records for several succeeding years seem not to have been preserved.

The Texas Baptist General Association.—This body seems to have been organized on improper principles and was short-lived. It will be remembered that at the meeting of the State Convention at Marshall in 1852, a proposition was made to the Convention by the Tyler church to establish a Female School at Tyler, and that the Convention declined to assume the burden and care of the patronage and management of this school. This action of the Convention has been criticised as narrow and short-sighted. We think, however, that a comprehensive view of the situation in our State at that time will show that such criticisms are unjust. While Baylor University was yet in its infancy, and the Convention was struggling to its utmost capacity to build up that school and place it on a permanent foundation, it would have been manifestly bad policy to assume this additional burden. The Convention was not yet strong enough, and the Baptists of Texas were not yet able to enter upon a general educational enterprise. There is no soundness in the contention that "had the Convention given a fostering care to the school at Tyler and at other points in the State, the patronage of Baylor would have been greatly increased by these co-operative feeding schools." However desirable, it was very evident that it was too early in our history for anything like this; though this may have been contended for at a later date with propriety and force. The evil consequences that followed cannot be said to have been the legitimate results of this action of the Convention.

Elder G. G. Baggerly, who was to have control of this school, and who assumed its special championship, was a man of very positive character, and was very aggressive in his advocacy, and severe as an opponent. He soon aroused bitter feelings against the Board of the Convention; or, as he called it, the "Convention of the West," charging misappropriation of funds, etc. And it began to be said by him and others, that it was evident that the eastern portion of the State was to have no sympathy in any educational enterprise. Baggerly canvassed the eastern part of the State thoroughly, and in November, 1853, "The Texas Baptist General Association" was organized at Larissa, in Cherokee county. It seemed quite apparent that the result would be rivalry with the State Convention, and opposition to Baylor. This was, however, soon found not to be in harmony with the views of the more prudent brethren, whose only desire was to promote the Baptist cause in the whole State and the cause of Christ; and they could not support the assumption of some of the promoters of this organization. The internal dissatisfaction developed to such an extent that it had but one more meeting after its organization. On the 24th day of May, 1855, an adjourned meeting of this body was held with the Tyler church, and the following resolution was adopted:

"Resolved, That we dissolve any previous organization as a General Association; and that we now stand ready to go into any organization on proper principles, with the delegates present from the different churches, for the purpose of organizing an Eastern Texas State Convention in accordance with the recommendation of Soda Lake Association."

By the close of this period, Baptists had pushed out into almost every part of this great State, where civilization had gone.

Far up the Trinity, that intrepid pioneer, N. T. Byars, with J. C. Hutton and E. A. Daniels, was organizing churches and laying the foundation for West Fork Association. West of the Brazos, J. S. Allen, W. B. Evans and J. G. Thomas and others were also organizing churches and preparing the way for Little River Association.

The Gospel was heard with no uncertain sound in North Texas from the lips of Briscoe, Pickett, Clemmons, Anderson and others. It was estimated that in 1854 there were in Texas about ten thousand Baptists.

CHAPTER XVII.

FROM THE ORGANIZATION OF THE BAPTIST CONVENTION OF EASTERN TEXAS, MAY 25, 1855, TO THE COMMENCEMENT OF THE CONFEDERATE WAR, THE ORDINANCE OF SECESSION BEING ADOPTED ON THE 23D. DAY OF FEBRUARY, 1861.

THE BAPTIST CONVENTION OF EASTERN TEXAS.—After the dissolution of the Texas Baptist General Association at Tyler on the 24th day of May, 1855, the messengers of twenty-four churches from Harrison, Cass, Titus, Rusk, Anderson, Smith, Trinity, Upshur, Cherokee, Tyler, Bowie and Hopkins counties, came together for the purpose of organizing a Convention of East Texas, and W. H. Stokes was made Moderator.

A committee, consisting of Bledsoe, Tucker, Baggerly, Hollingsworth, Davenport and Griffin, were appointed to prepare a constitution. On the next day, May 25, 1855, the committee reported a constitution, which was adopted, and in which the body was styled "The Baptist Convention of Eastern Texas." The membership was to come from associations in proportion to their total membership, and from auxiliary societies in proportion to the money contributed. The objects of this organization as declared by the constitution were: "To secure the co-operation of the Baptists of Eastern Texas; to form plans for the revival of religion in the

State and elsewhere; to aid in giving effect to useful plans of associational work; to afford opportunity for the formation of a fund for the education of young men for the ministry, and to promote pious and useful education in the Baptist denomination." This constitution seems to have been intended to be as unlike that of the State Convention as possible. After organization, the following resolution was adopted: "Resolved, That the Convention now go into a committee of the whole for the purpose of investigating the charges and difficulties, together with all matters of difficulty between Brother Baggerly and the State Convention."

A sub-committee was appointed to examine the books and take testimony. After a full and careful investigation, the committee reported the following explanation of the discrepancy on which Baggerly's charges were based:

That the calculations of the agent and the State Convention had been made from the receipts of the Treasurer, as presented by G. W. Baines, and were found to be correct and balanced within a few cents. But that Baggerly had made his calculations from the published reports of the financial agent of the Convention, which had been carelessly prepared. Upon this he based his charge of misappropriation of funds, which the records themselves really had made plausible, showing the deficit about as Baggerly had charged.

Thus it appears that all this trouble, bad feelings, and these hard words, had resulted not in dishonesty or real deficits on the part of anybody, but from imperfect book-keeping, and defective financial statements on the part of the agent of the State Convention. This

incident ought to have been a very impressive and instructive lesson to financial agents of after years, but the same troubles still continue to come up, caused by the same carelessness, and our brethren seem to learn nothing from experience. The Convention then adopted a resolution as follows:

"Resolved, That we regard the difficulty existing between the East and West, to be amicably adjusted, and recommend that the brethren retract all unkind and unscriptural words or articles that they may have spoken or written concerning each other."

G. C. Diol was made Treasurer, and the usual committees were appointed.

Second Session met at Rusk, November 9, 1855, with messengers from four associations—twenty in all. W. H. Stokes was made President. Correspondents were received from the Baptist State Convention. At this session, the constitution was so amended as to admit one messenger from each church without reference to money basis, and one additional for every ten dollars contributed; and five dollars contributed by any brother entitled him to a seat.

Third Session was held at Marshall, November 7, 1856, with messengers from five associations and twelve churches. Jesse Witt was made President, and W. H. Stokes, Clerk. The report of the board showed that George Tucker had been appointed financial agent at a salary of $1,000 per annum.

At the fifth session there were thirty-eight churches and seven associations, and A. E. Clemmons was made General Agent at a salary of $800 per annum.

Sixth Session was held at Bonham, June 25, 1859,

with eight Associations and forty-five churches enrolled. A. E. Clemmons was elected President, S. J. Wright, Recording Secretary, and S. D. Rainey, Treasurer. At this session a move was made to change the constitution so as to abandon the money basis of representation in the Convention. The discussion on this proposition was warm and spirited. The writer was present at that meeting, and was impressed with the fervid zeal and impassioned eloquence with which Josh Johnson advocated this change, maintaining that this money basis was unjust and humiliating to our poor brethren, setting the brother who had money in a higher seat than the brother who had none. On the other hand, A. E. Clemmons left the chair and with equal fervor and ability supported the constitution as it was, maintaining that as mission work was the leading object of the organization, and as such work can not be carried on without money, this plan was not only proper, but absolutely necessary for any efficient work.

The Convention, however, before adjournment, adopted the following amendment to Article Six: "That any church of thirty members or less, contributing to the funds of the Convention, shall be entitled to one delegate, and one additional delegate for every additional thirty members; and every Association contributing to the funds of the Convention shall be entitled to three delegates, and for every five hundred, after the first five hundred, to an additional delegate."

The question of locating a denominational school came up at this meeting, and it was placed at Tyler, in Smith county, and was called the Texas Baptist College. A board of twenty-seven Trustees was appointed, and

they employed W. B. Featherstone and J. R. Clark to take the control and management of the school. Under their supervision, the school was prosperous until the war-cloud overshadowed it, as it did all other educational interests. Fifty-seven churches and five Associations were enrolled at this session. J. S. Bledsoe was made President, and Josh Johnson was elected General Agent. The Convention adjourned to meet in Quitman in June, 1861.

THE BAPTIST STATE CONVENTION.—In 1855 this Convention met at Independence, and thirty-nine churches were enrolled.

The Trustees of Baylor University reported one hundred and two students in the Male Department, and ninety-one in the Female Department. Dr. R. C. Burleson, President of the University, was in special charge of the Male Department, and Horace Clark was in charge of the Female Department. The report of the Treasurer of the Convention showed $2,141.34 received, and $1,-972.09 paid out during the year. From this time till the beginning of the war in 1861, the reports show no material change in the affairs of the Convention, as to the membership, number of churches, the contributions, scope and efficiency of missionary work. It had just about held its own during this whole period, up to the beginning of the war. At the session of 1860 at Independence, there were thirty-eight churches and nine associations enrolled. The General Agent had raised during the year $2,148. Hosea Garrett was made President, and J. W. Barnes was continued Treasurer.

BAYLOR UNIVERSITY.—This great educational enterprise had been very prosperous under the presidency of

Dr. R. C. Burleson. The report of the Board of Trustees of 1860 shows that the patronage of this school had increased to a matriculation of two hundred and thirty-five members in the Male Department, and one hundred and forty in the Female Department. Commodious buildings had been erected and supplied with conveniences and costly apparatus for both departments. In the Law Department, Judge Lipscomb resigned in 1856, and G. W. Graves was elected professor of that department.

The first graduate of the University, Stephen D. Rowe, had received the degree of A. B. in 1854. On the 20th day of December, 1855, Miss Mary Gentry Kavanaugh, the first graduate of the Female Department, received a diploma. In 1857, Judge Royal I. Wheeler, Judge Baylor, and Capt. W. P. Rogers were elected professors in the Law Department, and in 1858, Honorable John Sayles was also made Law Professor. There were thirteen graduates in the Law School in 1858, and sixteen in 1859. R. C. Burleson being President of the University, claimed the right up to December, 1857, to control and direct the whole University, including both Male and Female Departments, as well as the Law School. He felt that his responsibility extended to the whole. Professor Clark denied the President's right to have anything to say about the management of the Female Department. He held himself alone responsible for it, as professor of that department. This had brought about an unpleasant state of affairs between them. The trustees met on the 6th day of December, 1857, to consider of this matter. After deliberation, they determined to separate the Male

and Female Departments to the extent that the Principal of the Female Department shall alone be held responsible for its management, and shall be independent of the President. The unpleasantness between President Burleson and Professor Clark was happily adjusted, and mutual co-operation was pledged. There had also arisen some differences between the trustees and Professor Clark, which led them to declare in no uncertain terms their right to control the management of the schools.

Again, in 1860, the trustees recognized an unpleasant state of feeling between the President and the Principal of the Female Department, and it was adjusted as before. The President, Principal and Faculty gave "full assent and approval," and declared that "they were satisfied." Still, with all this, it was apparent that co-operation was only nominal, and the breach was still widening.

NEWSPAPER.

The Texas Baptist.—Before the beginning of this period, the necessity for a denominational paper, devoted to the special interest of Texas Baptists was fully recognized by our brethren, and the matter had been several times discussed in the Conventions. In 1854 the board took steps to establish a paper to be called "The Texas Baptist." There were so many difficulties in the way that the first issue of this paper did not appear until about the 1st of January, 1855, with George W. Baines as editor, assisted by J. B. Stiteler. The paper was located at Anderson, where Baines was serving as pastor. The paper was not self-sustaining, but twenty brethren agreed

to become responsible for the expenses for one year. At the meeting of the Convention in 1856, the subscription list had increased to over 1,400. In 1858, in order to put the paper on a more permanent basis, a joint stock company was organized, called the "Texas Baptist Publication Society." In 1859, the circulation had increased to 2,200. In 1860, J. A. Kimball removed to Anderson, and became connected with the paper, and in 1861 Baines removed to Independence and Kimball took the editorial contract of the paper, but by September of that year the paper had succumbed to the general wreck of all enterprises in the demoralization ensuing from the war, and it was permanently suspended. At the meeting of Waco Association in September, 1861, the Committee on Literature and Periodicals, in their report, said, among other things: "*The Texas Baptist,* formerly the organ of the denomination in this State, has fallen under the pressure, and, in the opinion of your committee, is not likely to ever revive again."

The Texas Baptist was a most valuable factor in the development and instruction of our brethren in every denominational enterprise.

ASSOCIATIONS.

AUSTIN ASSOCIATION was organized with the Austin church in 1857. Thirteen churches united in this organization, and Hon. E. D. Towns was made the first Moderator. Elder A. W. Elledge took an active part in the organization. He was an able and bold defender of Baptist doctrines, and the true faith.

MOUNT ZION ASSOCIATION was organized in 1857, at

Mt. Zion church, in Rusk county, on thirteen co-operating churches, with a total membership of five hundred and thirty. J. H. Roland was the first Moderator, and there were six ordained ministers and six licentiates in the organization. In 1858, there was great activity and prosperity among our brethren throughout the State, and many associations were organized.

San Marcos Association was organized in November, 1858, by ten churches from Colorado Association sending messengers to meet with Elm Grove church, in Gonzales county. J. T. Powell was made Moderator, and J. A. Kimball, Clerk. The next session of this body was held with Shiloh church in September, 1859, and six other churches sent petitionary letters, which now made sixteen churches, all from Colorado Association, which had been organized in 1842. There were eleven ordained ministers now in the Association.

During this same year of 1858, four other new associations sprang into existence, namely: Richland, Leon River, Brazos River, and Tryon, all on the west side of the Trinity river.

West Fork Association was organized on the 12th day of October, 1855, with messengers from twelve churches, who met at Birdsville, in Tarrant county. N. T. Byars was the first Moderator, and there was a total membership of three hundred, including eight ordained ministers. At the session of 1857, at Bethel church, in Dallas county, twenty-one churches, with a total membership of six hundred and twenty-three, were enrolled.

Little River Association was organized at Cameron, on the 9th day of November, 1855, with messengers from eleven churches, having a total membership

of five hundred and sixty-five, with four ordained ministers. At the session of 1859, at Elm Grove church, in Williamson county, there were seventeen churches, with a total membership of ten hundred and thirty-seven.

San Antonio Association was organized in 1858, at Shiloh church, in Atascosa county.

Waco Association.—On the 9th day of November, 1860, messengers from nine churches, principally from Trinity River Association, with a total membership of five hundred and forty-one, met in Waco, and organized Waco Baptist Association. These churches and their messengers were enrolled as follows:

Waco—J. W. Speight, N. W. Crain, D. B. Arnold and W. A. Thompson.

Bosque—A. H. Rhodes and H. Rodgers.

Blue Ridge—Z. N. Morrell and A. T. Trigg.

Union Springs—G. T. Holman and R. K. Williams.

Marlin—W. B. Evans, L. Magee and W. A. Mason.

Bold Springs—Clay Cobb, T. Horsely and H. Vaughn.

White Rock—W. R. Byrd, M. A. Bates and J. Y. Riddle.

Cow Bayou—Robert More.

Codo—

Z. N. Morrell preached the introductory sermon, and was made Moderator, and J. W. Speight, Clerk. This was the last association organized during the period extending up to the adoption of the Ordinance of Secession, February 23, 1861. There were now within this State twenty-eight District Associations, of which Waco was the youngest. These associations are as follows: Union, Sabine, Colorado, Trinity River, San Marcos,

Soda Lake, Elm Fork, Sister Grove, Red River, Judson, Austin, Bethlehem, Cherokee, Central, Leon River, Little River, Mount Zion, Richland, Rehoboth, West Fork, Brazos River, Tryon, San Antonio, New Salem, Harmony, Liberty, Lavaca River and Waco.

EDUCATIONAL.

During this period, our brethren made commendable efforts to establish and maintain other educational enterprises.

Ladonia Male and Female Institute.—As early as 1857, Sister Grove Association had a strong report on education by a committee composed of S. J. Wright, T. B. McComb and Gideon Smith, urging the establishing of a denominational school in the Association. In 1858, another able report on this subject was read by Col. Smith. At the session of 1859, it was resolved to put the school in operation, and a committee was appointed to locate it at the place offering the greatest inducements. Ladonia was selected, and the school of A. G. Moffett, then in operation, was adopted, and named the Ladonia Male and Female Institute. Professor Moffett was retained as principal by the Board of Trustees appointed by the Association, of which Col. Gideon Smith was chairman.

Waco Classical School.—As early 1855, Trinity River Association agitated the subject of a denominational school, and in 1856 the school was located at Waco, and called the Trinity River High Male School. In February, 1860, it was chartered under the name of "Waco Classical School," and by its terms was to be

under the control of Trinity River Association, with which Waco church was affiliated. The school for a short time occupied the Baptist church building. Rev. S. G. O'Bryan was placed in charge of the school, and J. W. Speight was chairman of the Board of Trustees. By their indomitable energy, a large two-story brick building was soon erected. After the organization of Waco Association in November, 1860, the school passed from Trinity River to Waco Association.

General Prosperity.—During this period, peace and harmony prevailed throughout the State, and general activity and co-operation in all the labors and enterprises of our Texas Baptists were manifest. Two general bodies were now working harmoniously together, and a great number of able and zealous ministers were heralding the Gospel in every part of our great State, and calling sinners to repentance. These, together with the prosperous condition of our University and schools, all conspired to give a rose color to the prospects of Texas Baptists, and brought the liveliest emotions of joy and thankfulness to the hearts of the old veterans who had in tears and amid privations and sorest trials laid so firmly the broad foundations of the Baptist brotherhood of Texas. But, alas! for all earthly prospects! Peaceful pursuits were soon to be laid aside for the carnage of war.

At the end of this period the war cloud was hanging dark and lowering over our whole land. Already the hosts were marshaling for one of the bloodiest conflicts in the annals of war. Already a majority of the Southern States had withdrawn from the Union, and the war spirit was rampant and all-absorbing, and with its

mighty sweep overshadowed all things else. Baptists, with that same devotion to the constitution that has always characterized them, were ready to shoulder their guns and fight for their rights under it, as they understood them.

CHAPTER XVIII.

DURING THE WAR, FROM THE ADOPTION OF THE ORDINANCE OF SECESSION, FEBRUARY 23, 1861, TO THE CONCLUSION OF THE WAR IN MAY, 1865.

This period was ushered in with "war's dread alarm." The great struggle called out every energy and engrossed universal interest. The shrill commands of the drill officer were heard more distinctly than the mellow entreaties of the man of God, and all religious and educational enterprises were stagnant.

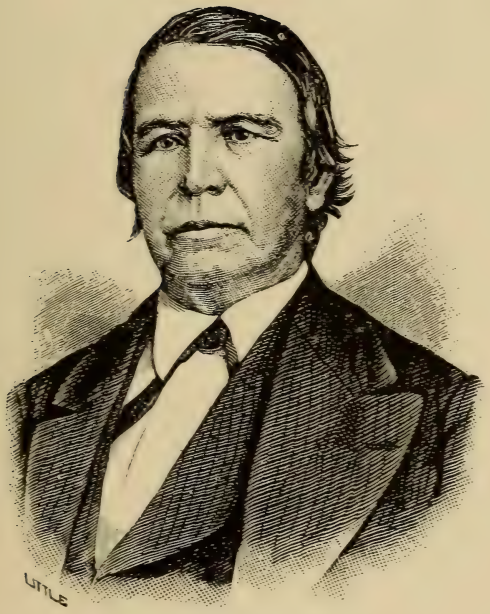
THE BAPTIST CONVENTION OF EASTERN TEXAS.

This body met at Quitman, in Wood county, in June, 1861, and F. M. Griffin was made President. This meeting was well attended but by no means harmonious. Dr. Reeves, of Sulphur Springs, had made an attack before the Rhehoboth Association on the general agent of the Convention, and charged the board with improper use of money collected. The matter came up in the Convention, with all its acrimony and personality. Not only there, but in certain other quarters, there was manifested about this time a decided opposition to Baptist conventions, and against boards specially, contending that they tended to centralize power. In this instance not only the Convention, but its financial agent, was assailed by Dr. Reeves, as ignoring the people and centralizing all

power in the board. But it was soon quite apparent that this complaint was inspired by the antinomain spirit, that had given so much trouble to our churches in East Texas in earlier days. It was still lurking in the churches, opposing all mission work and all organization for that purpose. The outcry against centralizing power in boards was the chief means of arousing the prejudices of the masses. We do not learn from the records what was the final action of the Convention on this charge of Dr. Reeves, but it is evident the general agent made a satisfactory showing before the Convention, accounting strictly for all the funds that had come into his hands. In the demoralization of the times there was no attempt to hold a meeting in 1862 or 1863. In 1864 there was a feeble effort to hold a meeting at Marshall, but nothing was done, and in 1865 there was no meeting.

THE BAPTIST STATE CONVENTION.

This body met in Huntsville in October, 1861, and H. L. Graves was made President, and Horace Clark Corresponding Secretary. The Committee on Divine Service announced that special "prayer would be offered to the God of battles for our beloved Confederacy." But little work was attempted at this meeting. It was announced that Dr. R. C. Burleson, President of Baylor University, and the entire faculty had resigned, and G. W. Baines had been elected by the trustees President for one year, and other chairs being also filled. The Convention met at Waco in 1862. But little had been done for missions during the year. It was announced to the Convention by the Committee on Books and Periodicals



W. C. CRANE, D. D., LL. D.

that the Texas Baptist had been compelled to suspend because it was impossible to obtain paper. Missionaries had been appointed on the basis of pledges made in 1861, still, in the general confusion of war, these pledges had not been paid, and the missionaries were greatly embarrassed.

In 1863 the Convention met at Independence, and the old officers were mostly continued. The trustees of Baylor were requested by resolution to arrange for theological instruction to such young ministers as might attend the school, and an earnest appeal for this cause was made. A resolution was adopted to make an effort to raise $10,000 to send missionaries to our soldiers, and $9,258 in cash and pledges was raised on the spot for a soldiers' mission fund. The trustees of Baylor University made the following report:

"Notwithstanding the shock that this and all other literary institutions throughout the country has received from the present war, it now numbers two hundred students in both departments in actual attendance."

Wm. Carey Crane had been appointed President of the University. Little missionary work had been done. Only two missionaries had been under appointment. The Convention met at Huntsville in 1864. The following resolution was adopted:

"That while the Convention regards Baylor as the only institution to which is pledged its contributions and patronage, still it delights in giving countenance to every Baptist institution in the State, and hails with pleasure the tokens of their prosperity."

Five missionaries had been maintained during the

year, who reported thirty-two baptisms, besides forty-four other baptisms in the army.

EDUCATIONAL.

THE TEXAS BAPTIST COLLEGE, which had been located at Tyler in 1860 under the supervision of W. B. Featherstone and J. R. Clark, had an auspicious beginning, and fairest prospects attended it for more than two years, but the school being composed mostly of young men, the war spirit took possession of it and them, and books were thrown aside, and eighty students, at the call of their State, enlisted at one time, and consequently the school went down. Professor Clark returned to his farm in Cass county, and Featherstone returned to Boston, Texas, taking charge of the school he had left.

LADONIA INSTITUTE.—When this school was located Ladonia gave a two-story building and subscriptions amounting to $2,610, all being valued at $3,400. The institution opened under the most favorable auspices. In 1861 the trustees reported that they had secured the services of Rev. J. C. Averitt and wife as principals. Under this management the school flourished and gave promise of great usefulness.

BAYLOR UNIVERSITY.—As we saw in the previous chapter, trouble in the University had been brewing for some time. In 1860 there was such a lack of co-operation and harmony between the two departments, and such general dissatisfaction in the male department with the action of the trustees, that both departments seriously felt the injury, and the outlook was ominous. The

Board of Trustees had adopted the following resolution: "Not as a threat, or desiring to be disrespectful to our President, Principal and Faculty, but to let them know that our patience with their petty difficulties is exhausted, and for the future no compromises will be required; but with the fear of God before our eyes, if they shall merit it by their conduct, we will promptly apply the remedy, from the President to the professors, even if it should sever the ties that connect us together. Co-operation and peace we must have between our departments." From anything written in an official way or from any official report, the real inwardness of this trouble does not clearly appear. At a meeting of the trustees on the 15th day of May, 1861, however, the culmination was reached, when notices were served on the board from President R. C. Burleson, Professors R. B. Burleson, D. R. Wallace and O. H. Leland, that they would withdraw their connection with the University at the end of the session, and letters of resignation were duly tendered. The session closed in June, without any examination or commencement exercises. The resignations were all promptly accepted, and the board at once applied themselves to the task of filling the vacancies. The State Convention stood by the Board of Trustees. These unfortunate disturbances may be said to be the inevitable outcome of the impracticable and cross-grained governing relations of the male and female departments of the University by the Board of Trustees. No one doubts that these trustees were conscientious, honest, correct and able business men, but they failed to comprehend the incongruity of making Professor Clark independent of the President, when the female department was really

a part of the University. By such a mistake eventually all co-operation was destroyed.

Baylor opened its session of 1861 under this burden, as well as the shadow and gloom of war. The trustees had elected G. W. Baines as President of the University for one year. S. G. O'Bryan was made Professor of Mathematics, and John C. Anderson Professor of Ancient and Modern Languages. O'Bryan declined to accept, and J. F. Hillyer was appointed. In 1863 B. S. Fitzgerald was made Professor of Ancient Languages. At a meeting of the trustees on August 15, 1863, William Carey Crane was elected President of the University, to begin the 1st day of January, 1864. In 1863 the male department had sixty pupils, and the female department one hundred and forty. In 1864 there were one hundred and one in the male department, and one hundred and sixty in the female department. This year a chair of theology was established.

Waco Classical School.—After the organization of Waco Association and the affiliation of Waco church with that body, the charter was changed by mutual agreement between Trinity River and Waco Associations, so as to place this school under the control and management of Waco Association, with a transfer of all the property and book depositories. The Principal, John C. West, had resigned January 1, 1861, and the trustees employed Dr. R. C. Burleson, the late President of Baylor University, with the entire faculty of the male department of that institution, who had resigned their connection with that school. Dr. R. C. Burleson, as President with this corps of teachers, took charge of Waco Classical School on the 1st day of September, 1861. The

charter was again amended, changing the name to Waco University. In changing the name, however, the relation of the school to the denomination and to the association was not affected. The appointment of the trustees was still with the Waco Association. The following names were added to the existing list of trustees: Thos. P. Aycock, H. M. Watkins, Wm. Hogue, W. A. Millner, J. P. Cole, W. P. Rogers, E. D. Towns, J. M. Perry, Charles R. Breedlove and Paul Macashan. The records covering this period seem to have been lost or misplaced, and we are unable to give a more specific history of this flourishing Baptist institution.

In the minutes of Waco Association, however, of 1864, the report on schools and education, among other things, contained the following: "We are to report that Waco University, under the direction of this Association, is in a flourishing condition, and is accomplishing much good. Three young preachers have been educated in this institution, two of whom are efficient chaplains in the army, and the other gives promise of great usefulness." At this same session the trustees reported that Waco University had been put "upon a footing equal to that of the most favored institutions of learning in the Confederate States, and had matriculated last year one hundred and ninety-two students, fully twice as many as any other college in the State."

MISSIONARY WORK.

During this period every interest was so overshadowed by the war, and every enterprise so paralyzed, that there was almost no attempt at any organized mission

work, and the churches were generally dormant. At the close of the war, J. H. Stribling and two others were said to be the only Baptist preachers in Texas devoting their entire time to the work of the ministry, and relying on it for a support. But there were not lacking many instances of individual effort, that were crowned with signal success. Elm Fork Association in 1862 reported seventy-one baptisms, and sent a missionary to the army; and in 1863 there were eighty-four, and in 1864 one hundred and forty-two baptisms in this association. In 1863 and 1864, J. H. Stribling and F. M. Law held very successful meetings at Anderson and at Pine Grove churches. Union Association never missed a single session during the war, but an average number of churches were enrolled at every session, and a missionary in the army was supported. R. C. Buckner, now of the Orphans' Home, was then pastor of the Paris church, and did a great work. During one revival meeting in 1863, extending through several weeks, there were ninety-nine baptisms.

J. R. Briscoe, at one time missionary of Sister Grove Association, and again of the Baptist Convention of Eastern Texas, enlisted in the Confederate army in 1862, and was made Captain of Company E, Fitzhugh's regiment. He was the galllant leader of his company in every battle and every skirmish till his death. At the same time he never missed an opportunity to preach the Gospel, and with melting pathos pleaded with his comrades to enlist as soldiers of the cross. As an individual instance of noble self-sacrifice in this period may be mentioned Dr. R. C. Burleson at Waco. To save Waco University amid the general wreck he sold his lands,

mortgaged his property, and borrowed money wherever he could to keep the school going.

There were at the close of the war three hundred and fifty Baptist churches in the State, and these in the main had maintained their integrity, and many had increased in numbers, notwithstanding the mortality of the war. Much missionary work was done in the army, but for lack of proper data we can only refer to the fact in a general way.

CHAPTER XIX.

FROM THE CONCLUSION OF THE WAR IN MAY, 1865, TO THE FORMATION OF THE BAPTIST GENERAL ASSOCIATION OF TEXAS, JULY 17, 1868.

Never since our forefathers planted the first settlement at Jamestown in 1607 had the hopes and prospects of our Southland been gloomier than at the close of the war. Our cause lost; the country prostrated; and the untried social relations, resulting from the wholesale liberation and enfranchisement of the slaves, presented a picture before which many hearts grew faint. Moreover, the demoralizing influence of those fearful days of reconstruction was little less than actual war. Yet Christian churches in Texas lived, and Baptist tenets in Texas were not dead. Emerging with such life and vigor from such mighty waves that had swept over all gave the strongest proof of the divinity of Christian principles and the soundness of Baptist faith.

THE BAPTIST STATE CONVENTION.

The first session of this body after the close of the war was held at Anderson, September 30, 1865. Thirty-two churches and three associations were enrolled. H. L. Graves was made President, and Horace Clark Corresponding Secretary. It was announced that "the convention comes out of the trials of the last four years

entirely free from debt and a small surplus for the operations of the ensuing year." The great importance of a denominational paper was discussed and emphasized, and also a Sunday-school State Convention was recommended. Domestic missions were declared to be "the corner stone of the Convention."

In 1866 the Convention met at Independence. Twenty-one churches and four associations were enrolled, and the old officers were continued. There were raised $929 for the domestic Mission Board of the Southern Baptist Convention, $130 for ministerial education, and $525 for Sunday-schools. It was reported to the Convention that the female department of Baylor University had been separated from the University and organized as an independent college. J. W. D. Creath was placed in the field as general agent of the Convention. A resolution was adopted pledging a most hearty co-operation with J. F. Hillyer in his proposed work among the negroes.

In the report of the Corresponding Secretary, H. Clark, made at this session, there are some points of special interest, which we quote as follows: "In the original constitution the objects of the Convention were declared to be missionary and educational, and after eighteen years of eventful history we still meet for the promotion of the same important objects. At its organization the Convention was not exclusively a representative body. Any member of a Baptist church might be a member at any one session upon the payment of $5, and a life member on payment of $25. This condition of membership, copied from the constitutions of similar organizations in the North, was retained for several years, and met with a fair degree of success. It at length,

however, became apparent that objections had arisen in the minds of many good brethren to this purchase of membership in the Convention, and a decided desire was expressed for a change to an unqualified representative system. Proceeding upon the principle that the system is best that secures the most cordial co-operation of the brethren, a resolution was introduced at the session of 1859 for a change in the constitution, and at the following Convention in 1860 it was ordained that "this Convention shall be composed of delegates of regular Baptist churches and associations in proportion to their numbers, as follows: Each association shall be entitled to five delegates, and one additional delegate for every five hundred members after the first five hundred, and each church shall be entitled to one delegate, and one additional delegate for every twenty-five members." This basis of membership has been unanimously indorsed by nearly all of the associations within the bounds of the Convention.

For several years the finances of the Convention were under the absolute control of the Board of Directors. They could appropriate what sums of money they chose, appoint missionaries without limit, and create any amount of indebtedness. The Convention had no other voice in the matter than to liquidate the indebtedness in the best manner she could at the end of the year. The startling consequences to which such a system might lead, even under the guidance of the purest motives, alarmed many of the best friends of the Convention. In the year 1861 an amendment to the constitution was adopted, placing the finances of the Convention on a cash basis, and forbidding the board to appropriate money

not already in hand. The board in her expenditures now proceeded upon the principle that she is but the dispenser of the benefactions of the brethren. She does not anticipate them, nor presume to judge what they ought to be. Whatever sums she finds in the treasury at the commencement of any conventional year, that sum is the basis of her operations during the year. It is plain that so long as this principle is recognized, and the requirements of the constitution respected, the Convention can never be in debt.

At the session of 1865 an amendment to the constitution was adopted requiring the members of the Board of Directors to be selected from the members of the Convention. These are all the changes of any importance that have been made in the constitution since its adoption in 1848. They are no reflection upon the wisdom of those who framed it; they are simply a concession to the teachings of experience; and it is a proof of the original strength of the constitution, that in a searching trial of eighteen years, so few changes have been found necessary.

In reviewing the financial history of the Convention from its organization to the present time we find the aggregate of receipts to be about $35,000, or an average of nearly $2,000 a year. The smallest amount was $94, contributed at the organization of the Convention in 1848. The largest amount in specie funds was $3,353.52, in 1858. The records show that where the Convention dispensed with the services of a traveling agent the receipts dwindled to a mere nominal sum. The time has now arrived when the services of one or more travel-

ing agents should be considered indespensable to the life of the Convention.

The plan to collect funds is not of the Convention, nor of the associations exclusively, but the churches and the homes of the brethren, and whenever these have been visited by the agents of the Convention the receipts have invariably gone up to comparatively large amounts. The funds of the Convention have been disbursed as follows: To associations for missionary purposes, to feeble churches, to the support of young men studying for the ministry, to foreign missions, to domestic missions, and during the war to army missions. All contributions are appropriated in accordance with the will of the donors, and where no direction is thus given them, they are applied to domestic missions.

The missionaries who, since the organization of the Convention, have been supported in whole or in part by its funds, have left a record of their labors that should cheer the heart and nerve the arm of every friend of the Convention and of every lover of Zion. They have been instrumental in the organization of five or six associations, and between forty and fifty churches, and in the erection of from twenty-five to thirty meeting houses. They have ordained from twelve to fifteen ministers of the Gospel, and from twenty-five to thirty deacons. Three hundred converts were baptized in one year by them, and about twenty-five hundred in all. And these results have been accomplished with limited means, for no one can think that the aggregate funds placed at the disposal of the Convention for the past eighteen years fairly represent either the wealth or the numerical strength of the denomination. But the accomplished facts indicate that

God has blessed the labors of the Convention, and this should encourage our hearts for renewed efforts in the cause of our blessed Redeemer.

In 1867 the Convention met at Gonzales on November 30, but the scourge of yelllow fever that had prevailed in the State for months made the attendance very small. The old officers were mainly continued. The prevailing epidemic had produced such a panic that Baylor University and Baylor Female College were forced to suspend. The general agent, J. W. D. Creath, had collected $1,380.15.

THE BAPTIST CONVENTION OF EASTERN TEXAS.

This body did not meet in 1865, but met in 1866, June 22, with Harris Creek church, in Smith county. The attendance was small. A commendable interest in mission work was manifested, but there were no means on hand or in prospect. It was finally proposed to select some one and ask him to take the field as a missionary and trust God for a support. D. B. Morrell was chosen, and he felt that the voice of his brethren was the voice of God, and at once agreed to go. D. D. Swindall and W. G. Caperton also volunteered to go in the same way. As the brethren gathered around these missionaries, pledging their sympathies and prayers, which were all they had to give, the scene was deeply affecting, and aroused the brethren to the greatest enthusiasm.

The next session was held at Ladonia, in Fannin county, in June, 1867, but the attendance was small on account of the prevailing epidemic of yellow fever. The usual committees were appointed and routine business

was transacted. The report of D. B. Morrell, general agent and missionary, showed very encouraging results. He had been very active, traveling all over the territory of the Convention, preaching wherever he could find an open door, and had conducted revival meetings of great success. He had witnessed about four hundred accessions to the different churches, mostly by baptism. He had collected in cash $804.08, and secured pledges to the amount of $1,263.42.

A resolution was adopted recommending that the Convention of Eastern Texas be changed to a general association, and the churches and associations were requested to take the matter under consideration and report through the general agent. The general agent was directed to correspond with those interested and secure a called meeting for this purpose at an early day. Morrell was continued as general agent, and J. D. Williams, of Angelina, and H. E. Callahan, of Henderson, were appointed missionaries. One thing that tended to make the attendance small was that the anti-mission spirit, which had in an early day so troubled the churches in the eastern part of the State, was still working injuriously in many churches, causing opposition to conventions and boards and all organized mission work. The spirit of the brethren who did attend was most excellent. The special meeting of the Convention was called and met at Tyler, October 12, 1867, to consider the proposition of changing to a general association, with an enlarged sphere of operation. The still prevailing epidemic prevented a large attendance. The proposition carried by a unanimous vote, and a committee, composed of one from each association, co-operating with the body, was

appointed to draft a provisional constitution for the general association, and the meeting adjourned, subject to the call of the President. The committee met according to call on the 15th day of October, 1867, and reported, presenting a provisional constitution, which, after some discussion, was unanimously accepted, and the body adjourned to meet at Chatfield, in Navarro county, in July, 1868, to perfect the organization.

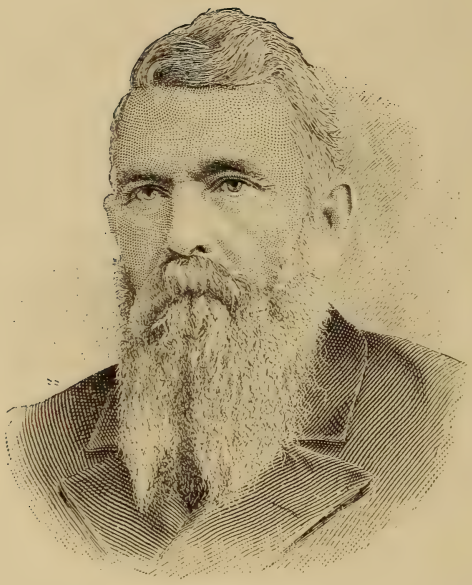
THE SUNDAY-SCHOOL AND COLPORTAGE CONVENTION.

At the close of the war, in 1865, there was scarcely any vitality in Sunday school work. However, a general activity in all Christian enterprises among Texas Baptists began to develop everywhere. It began to be sensibly realized by the brethren in various parts of the State that the great Sunday-school work had been sadly neglected. The State Convention had been in existence eighteen years, and the East Texas Convention and many district associations many years, but no distinctive Sunday-school and colportage enterprise had as yet been set on foot. At the meeting of Union Association in 1865, at Washington, S. I. Caldwell, Chairman of the Committee on Work, in his report, made a strong appeal for the formation of an organization for the promotion of Sunday-schools. After discussing the matter a resolution was adopted to call a convention for this purpose, to meet at Independence, on the 28th day of October, 1865. At this Convention messengers from twenty churches and seven Sunday-schools were present. Judge A. S. Broadus was made President, and Deacon B. S. Fitzgerald was appointed Secretary. W. C. Crane, F.

M. Law, H. Garrett, J. W. Terrell and Judge R. E. B. Baylor were appointed a committee to report a plan of organization and constitution. This committee made their report at the evening meeting, which was at once adopted, and permanent officers were elected.

The first article of the constitution reads as follows: "This body shall be called 'The Texas Baptist Sabbath-school and Colportage Union.'" The next article reads: "The objects of this Union shall be the promotion of the Sunday-school enterprise, by providing the ways and means for the establishment of Sunday-schools throughout the State where they do not exist; securing a full supply of books for pupils in all the schools of our denomination where they do exist, and in general to take all necessary measures for the furtherance of this great religious interest. It shall also be the object of this Union to establish and carry out a system of colportage, through which a sound religious literature, suitable to all our religious wants, may be provided for the people of Texas."

A board of thirteen managers was provided for. The Union was to be composed of delegates from Baptist churches and Sunday-schools. The next meeting was at Plantersville, in July, 1866, and was well attended. In 1867 the Union met at Lexington, and twenty-five churches and one mission sent messengers. J. H. Stribling was called to preside at the meeting, and Deacon C. R. Breedlove was made Secretary. The report of the Board of Managers showed much valuable work done by the Corresponding Secretary, S. S. Cross. Many Sunday-schools had been organized, and increasing interest throughout the State was reported. F. M. Law read a



J. B. LINK.

report on colportage; J. J. Sledge on plan of operations; R. C. Burleson on the condition of Sunday-schools; W. H. Land on Sunday-school periodicals. The financial report closes with the statement that "last year cash and pledges amounted to $600; this year, $2,600." At this meeting the name of this body was changed to "The Texas Baptist Sunday-school Convention," and adjourned to meet at Waco in 1868.

BAPTIST NEWSPAPERS.

The Texas Baptist Herald was established by J. B. Link at Houston, and the first issue appeared December 13, 1865. A trip to Central and Eastern Texas in the interest of the paper was at once undertaken. On reaching Smith county, and learning that another Baptist paper, edited by N. P. Moore, had appeared at Tyler in its first issue, The Herald was somewhat discouraged. But this Tyler newspaper enterprise was evanescent; a second issue never appeared. The first issue of the Baptist Herald received flattering compliments all over the country. Several brethren joined and advanced to J. B. Link, editor and proprietor, $150 each, and some $100, to help him buy type and fixtures for the paper. All of which was paid back with interest when the paper became self-sustaining. The second issue of the paper was made March 3, 1866, and another March 29, but the regular issue did not begin until July. During the fearful scourge of yellow fever in 1867, so fatal in Houston, the paper was suspended for a time, then issued twice a month the remainder of 1867 and through 1868.

BAYLOR UNIVERSITY.

On the 8th day of February, 1866, the Law Department was revived and placed under the management of Professor R. T. Smith. Professor Clark, Principal of the Female Department, having been granted leave of absence for one year, Professor Fitzgerald took his place. By an act of the Legislature, approved September 24, 1866, the Female Department of the University was made a separate institution, to be controlled by a separate Board of Trustees, under the name of Baylor Female College. This action was approved by the Convention at its session in October following, and all necessary measures were adopted by the trustees to complete the separation. On December 6, W. A. Montgomery was elected Professor of Practical Economy and English Literature in the University. At a meeting in February, 1867, the chapel in the new building was named "Hosea Garrett Chapel."

BAYLOR FEMALE COLLEGE.

As has already been seen, it was September 12, 1866, when the law went into effect creating Baylor Female College out of the Female Department of the University. Up to this time the anomalous relations existing between the University and the Female Department was a continued source of irritation. While the Female Department was, according to the charter and nominally, a part of the University, yet practically they were independent in management. A separate Board of Trustees was now

appointed, and Horace Clark was made President of the college.

WACO UNIVERSITY

Continued under the nominal control of Waco Association, but was managed by the Faculty and Board of Trustees. The school was co-educational in its management, and was conducted with signal success under the Presidency of Dr. R. C. Burleson. In 1867 there were two hundred and fifty-three matriculations.

DISTRICT ASSOCIATIONS.

Union Association met at Washington in its first session after the close of the war in September, 1865. Judge R. E. B. Baylor was made Moderator, and O. H. P. Garrett Clerk. It was at this session that a resolution was adopted that "A Sunday-school Convention be held with Independence church on Saturday before the fifth Sunday in October, for the purpose of arousing an increased interest in the Sunday-school enterprise." Reports were read at this Convention on foreign missions, associational missions, education, temperance, Sunday-schools, and religious condition of the negroes; all of which showed that the fiery trials of the bloody war had not quenched the noble Christ-like spirit that had characterized this body from its earliest history. And so throughout this period all these subjects continued to receive unabated interest in the Association.

Waco Association.—The first session of this body held after the close of the war was with the Waco church

in August, 1865. Twelve churches sent messengers. R. C. Burleson was made Moderator, and J. W. Speight Clerk. Although the churches were just emerging from the dark clouds of a four years' war, which exhausted the resources, but did not break the spirit of our people, nevertheless ringing reports were adopted on foreign missions, home missions, schools, Sabbath-schools, periodicals, colored missions, temperance and finance. Throughout this whole period the liveliest interest in all these subjects continued to be apparent. In indorsing the movement to organize the General Association, the following resolution was adopted:

"Resolved, That we entertain, in forming a new organization, the kindliest Christian feeling for the Baptist State Convention, and that our only desire is to promote the efficiency and harmony of our churches."

Soda Lake Association.—This was the mother of associations in East Texas, and had been one of the largest in the State, numbering about forty churches. New Salem on the north, and Harmony Association on the south, having been formed mostly of churches from this body, its boundaries were now considerably contracted. Quickly recovering, however, from the depressing influences of the war, great activity in all Christian work was exhibited throughout the Association.

Elm Fork Association held its first session after the close of the war with Rowlett's Creek church, in Collin county, in September, 1865. J. C. Partman was made Moderator, and R. F. Butler Clerk. The reports showed that the past year had been the most prosperous in the history of the Association, and much missionary work had been done. Two hundred and thirty-four had been

received by baptism. At the meeting in 1866, with New Hope church, in Kaufman county, twenty-three churches were enrolled. In 1867 the same number of churches sent messengers. At this session two missionaries were put in the field—J. F. Pinson and Martin Epps. Throughout this entire period this Association showed great activity and consequent prosperity in mission work.

Not being able to mention all the associations in detail, we have referred to these only as fair examples of the life manifest in all the associations throughout the State at this time. Soon after this the associations all over the State began to divide up to form County Associations, so that most of the old associations lost their identity. New churches multiplied greatly, rendering it impracticable to pursue further the individual history of associations, or churches, except in a few instances of special interest. Neither is it practicable to give biographical sketches of living ministers or laymen. Their work, however, will be freely mentioned, as it may form a part of the history of our denomination in the State.

CHAPTER XX.

THE BAPTIST STATE CONVENTION, FROM THE ORGANIZATION OF THE BAPTIST GENERAL ASSOCIATION, JULY 17, 1868, TO THE CONSOLIDATION OF THESE GENERAL BODIES IN DECEMBER, 1885.

Up to this point we have traced the history of Texas Baptists in epochs, combining together all departments of denominational interest of the same period. We shall now pursue in separate chapters the history of the great leading Baptist enterprises of our State.

The Baptist State Convention held its first session after the organization of the General Association, at Independence, October 3 to 6, 1868, which was its twenty-first annual session. The introductory sermon was preached by S. C. Orchard. Twenty-seven churches and six associations sent messengers. H. L. Graves was made President, and O. H. P. Garrett Corresponding Secretary. The missionary sermon was preached by J. Beall. On Monday morning H. Clark resigned as Recording Secretary, and H. F. Buckner was elected in his place. The Board of Trustees of the Convention reported that $850 had been collected from the Vickers fund, and the balance of the $2,500 satisfactorily secured. The general agent, J. W. D. Creath, reported work done by him as follows: Twelve hundred and sixty-six sermons preached; two hundred and seventy baptized; seven churches organized; $761.25 cash and $1,150 in pledges

raised by missionaries on the field. Reports were made on ministerial education, religious books and periodicals, colored population, foreign missions and Sunday schools.

The twenty-second annual session met in Galveston, October 2, 1869. Twenty-three churches and ten associations sent messengers. The old officers were continued, except H. Clark was made Corresponding Secretary. The reports showed one hundred and fifty-six baptisms, and $1,143.25 cash, which had been collected, and $600 in pledges. The committee appointed at the last session on the organization of an Educational Convention reported, favoring such an enterprise, and a date was set for its organization. Up to this time the Convention had only done mission work through the district associations, but now the Convention returned to the money basis of membership, and determined that its missionaries should be directly under its management, and paid directly by its board. The removal of the Baylor schools from Independence was discussed with some warmth at this session. It was contended that, inasmuch as the unwise policy pursued by the citizens of Independence and Washington towards the railroad had resulted in having these towns many miles off the road, Independence would remain inaccessible, and become a dead town. The Convention, however, adopted a resolution, "That it is inexpedient to consider the question of removal." The Treasurer's report showed $1,787.12 collected, and $255.75 more was collected during the session.

The twenty-third session met at Brenham in October, 1870. Twenty-seven churches and six associations were enrolled. The same officers were held over. It was

resolved to continue to extend aid to associations asking for it through their boards. Again the Convention declared against the removal of the schools from Independence. General Agent J. W. D. Creath, in addition to his general work for the Convention, had also been engaged in the special work of raising funds for a church and lot in San Antonio, and reported $1,195.45 raised for the general work, and $1,020 for San Antonio. The Corresponding Secretary in his report gave the following history of the work of the Convention from its organization to the present time: "Seventy missionaries have been employed; ninety-five churches organized; one hundred and twenty-five feeble churches aided; seven associations organized; secured the erection of fifty-five meeting houses; the ordination of sixty-five deacons and twenty ministers; her missionaries have baptized about four thousand, and have organized seventy-five Sunday-schools. The total collections by the agents of the Convention is $35,000, and through co-operating associations $45,000, making a grand total of $80,000."

The twenty-fourth annual session met at Bryan in 1871. About the usual number of churches were enrolled, together with ten annual members. W. C. Crane was made President, and G. W. Graves was elected Corresponding Secretary. The usual routine business was gone through, and the same reports from the various committees were disposed of.

The twenty-fifth annual session met at Independence in October, 1872, with twenty-seven churches and one association co-operating. W. C. Crane was continued President, and W. W. Fountain was made Corresponding Secretary. But little had been done towards aiding

district associations. The financial agent, J. W. D. Creath, had collected for the Convention $861.30, and for the church in San Antonio $470.25, besides small amounts for foreign missions and some for education.

The twenty-sixth annual session was convened at Austin, November 15, 1873. The Convention was to have met at Huntsville, but the change in the time and place had doubtless been made on account of the prevalence of the yellow fever. The old officers were re-elected for the most part. The report of the Corresponding Secretary showed an unusual amount of work done during the previous year, the students of Baylor having assisted in missionary work during their vacation. Among these were M. M. Haggard, C. B. Hollis, J. M. Carroll and George W. Baines, Jr. Creath had resigned as financial agent to give his whole time to raising funds for a church building for the San Antonio church. Brother Creath, on retiring, made a report, in which he stated that missionaries of the board had, since the organization of the Convention in 1848, organized one hundred and fifteen churches and baptized seven thousand persons.

The twenty-seventh annual session was held in Galveston in October, 1874. Twenty-three churches and two associations sent messengers. The same officers were continued. One missionary only had been employed the year before, but several district associations had been aided. The Treasurer had received during the year $1,050.50.

Twenty-eighth Session.—The Convention met in 1875 at Calvert in October, with about the usual number of churches co-operating. W. C. Crane was elected Presi-

dent, O. H. P. Garrett Recording Secretary, and H. Clark Corresponding Secretary. As the Baptists of the United States, by common consent, had proposed to celebrate the centennial of religious liberty by raising a memorial fund in behalf of higher education, a special committee on credential work was appointed by the Convention, and the following resolution was adopted: "Resolved, That we most heartily approve the resolution of the Educational Convention, assembled at Bremond, Texas, June 23, to raise $250,000 to establish and endow one institution of higher learning for the State of Texas, being located by the donors when the money is raised." The Treasurer's report showed $1,458.55 received. A committee was appointed to confer with the colored Baptist ministers of the State with reference to the appointment of an evangelist among their people.

Twenty-ninth Annual Session.—The Convention met in 1876 at Independence on the 30th day of September. Twenty-one churches and four associations were enrolled. The old officers were re-elected, except F. Kiefer was made Corresponding Secretary. A special committee was appointed to inquire into the condition of the San Antonio mission. The board of the Convention was instructed to inaugurate mission work among the Mexicans of West Texas and of Mexico. The committee on the San Antonio mission reported the house not yet in a condition for occupancy, and $1,000 was yet needed to complete it; $1,000 had been paid for a lot, and $9,000 on the church building and parsonage, making the total amount collected and paid out by the special agent, J. W. D. Creath, $10,000. He had received for his services for the two years he had been engaged in the work $800,

and for traveling expenses, stationery, etc., $700. This work had been done independent of the Convention, but San Antonio was now taken under the special patronage of the Convention, and an effort was to be at once made to assist Brother Creath in raising the $1,000 still needed.

The thirtieth annual session was held at Bryan in October, 1877, with messengers from thirty-eight churches. The old officers were re-elected. On Saturday night there was a missionary mass-meeting, and $1,416.75 was raised in cash and pledges. George W. Pickett had been appointed General Financial Agent, and reported $869 collected. F. J. Gleiss and F. Kiefer were missionaries to the German population. The Convention raised in cash and pledges at this session for all purposes $7,500. W. H. Dodson was at San Antonio, and reported that $1,800 was needed to complete the work there.

Thirty-first Annual Session.—It was at Lagrange that this session convened in October, 1878, with about the usual attendance. The old officers were continued, except Pinckney Hawkins was made Corresponding Secretary. A Sunday-school mass-meeting was held at night, and $221 was raised to pay W. D. Powell, Sunday-school missionary. The Treasurer's report showed $2,547.50 received from all sources during the year, and $1,824 was raised during the session for missionary work.

Thirty-second Annual Session.—The session of 1879 assembled at Independence, and forty-seven churches and five associations were enrolled. The same officers were carried over. Brethren Creath, Kiefer, Hausler,

Douglas and Dodson had been doing missionary work during the past year, and San Antonio church and one association had been aided. Four Sunday-schools and three churches had been organized, and one hundred and twenty-two baptisms were reported. The Treasurer's report showed $3,456.13 collected, and there was $8,113.50 pledged for future work.

Thirty-third Session.—The Convention met in 1880 at Austin, with messengers from fifty-eight churches and six associations, and one Anna Luther Society. C. C. Chapin was elected President in the place of Dr. Crane, who declined re-election. On Sunday evening a missionary mass-meeting was held, and $2,000 was pledged. The San Antonio mission was reported self-sustaining, and was then dropped. The San Antonio church now had a commodious building and parsonage, valued at $15,000, free from debt, except $1,000. The Treasurer reported about $4,300 collected and paid out during the year, and the report on foreign missions being read, $650 was raised for that work.

Thirty-fourth Session.—The Convention met in 1881 at Galveston, with sixty churches and six associations co-operating. O. C. Pope was elected Corresponding Secretary. A committee was appointed to take into consideration a plan of co-operation with the American Baptist Home Mission Society for mission work in Texas. This committee made their report in the afternoon, and the plan proposed embraced the following points: (1) The prosecution of the work was to be in the joint name of the American Baptist Home Mission Society and the Texas Baptist State Convention. (2) The Convention or its board was to nominate all missionaries to the

board of the Society, fix their fields, service and compensation, and the Society should appoint them if approved, their commissions to be titled "The A. B. H. M. Society in co-operation with the Texas Baptist State Convention." (3) All missionaries were to make quarterly reports in duplicate to the board of the Society and to the board of the Convention. (4) A general missionary, or superintendent, to be appointed as provided in No. 2, to be joint representative of the Convention and the Society, whose work was defined and who had to make a quarterly report in duplicate also. (5) The Society to appropriate for work in Texas one dollar for every dollar raised in the State for missionary work, but not exceeding $3,000 for the year beginning October 1, 1881. (6) Salaries to be paid by the Society quarterly on reception of satisfactory reports, and on payment of the Convention's quota for that period. (7) That missionary contributions be made directly to these bodies from the field of the Convention. (8) Applications for aid from the church edifice fund of the Society were to be indorsed by the board of the Convention. A mass-meeting was held on Sunday afternoon and $2,415 was pledged for this work. The death of Brother Creath was reported by the Corresponding Secretary.

Thirty-fifth Session.—The Convention met in 1882 at Belton, with messengers from seventy-two churches and twelve associations. O. C. Pope, Corresponding Secretary and Superintendent of Missions, reported that he had traveled twenty thousand, three hundred miles, preached one hundred and fifty-six sermons, delivered one hundred and thirty-three addresses, organized churches at El Paso, Abilene and Laredo, and had twen-

ty missionaries in the field. He had collected for all purposes $3,378.30. The board reported thirteen churches organized, four houses built at mission stations, and one hundred and fifty-one baptisms. Sunday afternoon a mass-meeting in the interest of missions was held, and pledges to the amount of $2,225 were taken. At night a sermon on foreign missions was preached by B. H. Carroll, and $740 was pledged for this work. Dr. I. T. Tichenor, on behalf of the Home Mission Board, presented to the Convention a proposition to give the Convention $3,000 for mission work in the State, on condition that the Convention would supplement the same by $1,500, which proposition was accepted by the Convention. The Treasurer's report gave the following itemized account of collections: Mexican missions, $517; foreign missions, $2,693.30; ministerial education, $301.35; Bishops' College, $310.45; Baylor University, $43; German missions, $335.10; State missions, $14,641.95; making a total of $18,842.26. After discharging all liabilities the Convention had on hand in cash and pledges about $3,000.

Thirty-sixth Annual Session.—This session met in San Antonio in October, 1883, with sixty-six churches and fourteen associations co-operating. The old officers were retained. The Mayor and Superintendent of Public Instruction of the city of Saltillo, Mexico, were introduced to the Convention by W. D. Powell, now of Mexico. He stated that they offered to the Baptists valuable properties in that city for an orphanage and for a school for the higher education of women. The proposition was commended to the earnest consideration of the Foreign Mission Board at Richmond, pledging earnest

co-operation. On Sunday afternoon there was a missionary mass-meeting, and $2,747 was pledged. The Corresponding Secretary reported thirty-seven missionaries employed, and that there had been five hundred and fifty-six baptisms and nine buildings erected. The Treasurer's report foots up $32,803.32 received during the year, including many items not strictly the work of the Convention, but within its bounds. No such year's work had ever been done before in Texas.

Thirty-seventh Annual Session.—This session was held at Waxahachie in October, 1884, with messengers from fifty-eight churches and eleven associations. In one respect this was a departure from former meetings of the Convention. It was outside the territory of the churches heretofore co-operating with the Convention, and almost in the center of boundaries claimed by the General Association. The Superintendent of Missions showed by his report that $4,308.79 had been collected for State missions, $57.30 for Powell's church in Mexico, $158.20 for foreign missions, $3,938.81 for church building in Monterey, in Mexico. Thirty-five missionaries had been employed, ten churches had been organized, and four hundred and seventy-three had been received by baptism. On Sunday afternoon a Sunday-school mass-meeting was called, and $4,430 was pledged for this work. The Treasurer's report showed $19,000 raised for State missions, which included $3,000 from the Home Mission Board, and $3,000 from the Atlanta Board. The Trustees reported that the permanent fund was yielding in interest about $1,000 per annum.

Thirty-eighth Annual Session.—The Convention met in 1885 at Lampasas in October, and was the last session

of this body, as well as the largest; and, as appeared by the reports, it had been by far the most prosperous year. One hundred and ten churches and twenty associations, one German Conference and one Anna Luther Society were enrolled. The death of the President, C. C. Chaplin, was reported, and the Convention was called to order by J. H. Stribling. F. M. Law was elected President, O. H. P. Garrett Recording Secretary, and G. B. Davis Treasurer; R. Andrews, M. V. Smith and J. H. Stribling, Vice Presidents. W. R. Maxwell was made Corresponding Secretary and Superintendent of Missions. O. C. Pope, Superintendent of Missions for the last year, reported that the house at Monterey, Mexico, had been finished and seated at a cost of $5,175.54. It was the first Baptist house of worship in Mexico, and was mainly the result of the untiring labors of O. C. Pope. The board in their report make the following summary of the work done: "Missionaries employed, forty-six; weeks of labor, sixteen hundred and thirty-one; sermons preached, fifty-seven thousand and sixty-four; visits, ten thousand, six hundred and sixty; baptisms, eight hundred and twenty-seven; received by letter, nine hundred and thirty-four; and churches organized, nineteen." The co-operation with the Home Mission Society and the Atlanta Board had been harmonious and satisfactory. Before closing, the following preamble and resolution was adopted by the Convention:

"Whereas, a desire has been widely expressed for the consolidation of our missionary bodies in this State, therefore be it

"Resolved, That a committee of five be appointed to confer with any like committee that may have been, or

may hereafter be, appointed by the other bodies, and report some suitable expression from this body on this subject."

In the afternoon on Sunday was held a mass-meeting in the interest of State missions, and $8,000 was pledged for this work. There were suitable and impressive memorial services in memory of Dr. W. C. Crane and C. C. Chaplin.. The committee heretofore appointed to consider the proposition to provide relief for old and disabled ministers reported, recommending the creation of a special board, to be known as the Board of Relief for Disabled Ministers, and recommended that the board be composed of eleven members, and be located at Lampasas. The Treasurer's report gave an itemized summary of the money collected, as follows: Foreign missions, $4,618.20; German missions, $2,029.16; Monterey, San Saba and Hempstead houses, $1,269.95; ministerial education, $3,665; State missions, $18,162.21; total, $29,744.52. G. W. Smith, Chairman of the committee appointed on the consolidation of the general bodies, submitted the following report:

"The Baptist State Convention having considered the importance of consolidating our general bodies, and believing that the interest of our educational and missionary work, as well as the peace, harmony and prosperity of the denomination in the State will be promoted thereby, we announce our readiness to meet like committees from the General Association and the East Texas Convention for the purpose of securing organic unity on terms of equity and fairness to all parties, and we hereby authorize our committee to meet with a committee for like purpose from the bodies named, and to enter

upon terms of consolidation; and if these terms are indorsed by these bodies, or either of them, the same to be reported back to this body for ratification."

Owing to an epidemic of dengue fever in Lampasas the Convention adjourned on Monday night without completing its business, but turned over all unfinished business to the Board of Directors. This board held a brief meeting Tuesday morning, and adjourned to meet at Brenham, October 21, with the committee of fifteen appointed on the consolidation of the schools. At Brenham a resolution was adopted asking the General Association to have a called session as early as practicable and appoint a committee fully authorized to co-operate with the committee of the Convention in carrying out the work of the consolidation. The President of the General Association, Hon. L. L. Foster, accordingly called that body together at Dallas, November 25, 1885. The General Association at this meeting appointed a committee of conference, with full power to act on consolidation. This committee appointed December 9, to meet at Temple, with the committee from the Convention. These committees accordingly met at Temple at the time appointed. Dr. W. H. Trollinger was made Chairman, and M. V. Smith Secretary. A committee of five from each general body was appointed to prepare a basis of consolidation. This committee made the following report, which was adopted:

"We, your committee, believing that the consolidation of the general bodies is desirable, recommend:

"First—That the Baptist General Association of Texas be consolidated with the Baptist State Convention of Texas.

"Second—That the name of the consolidated body shall be The Baptist General Convention of Texas.

"Third—That the basis of representation in the first meeting of the consolidated body shall be the same as heretofore. Those coming from the State Convention territory enter the consolidated body on the same terms they formerly entered the State Convention, and those from the General Association have membership on the same terms on which they formerly entered that body.

"Fourth—That the mission work be continued until the first meeting as heretofore under the direction of the two bodies respectively, and be reported to that meeting.

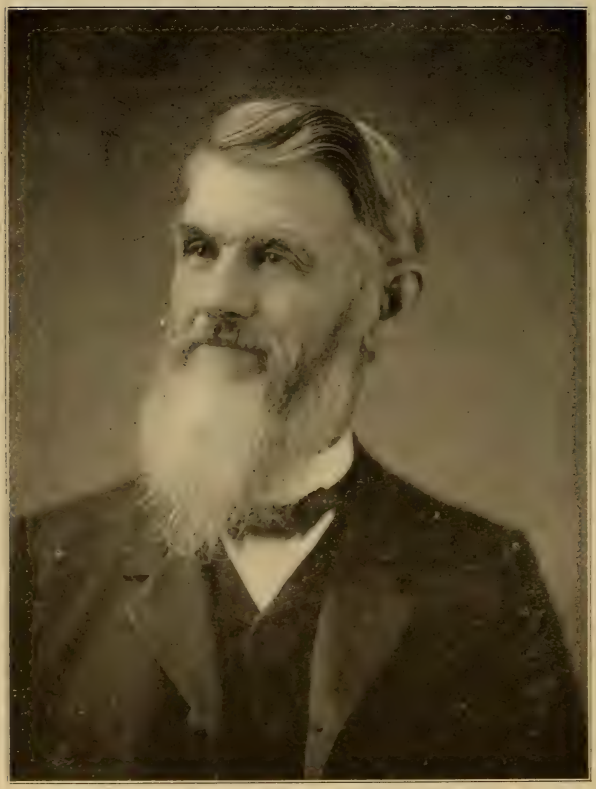
"Fifth—That the first meeting of the consolidated body be held at Waco, beginning on Tuesday before the first Sunday in July, 1886."

S. A. Hayden offered the following resolution, which was adopted:

"Resolved, That the language used in the consolidation of the general bodies was an accommodation to the legal status of affairs, and not in any sense to be construed as an invasion of the equality of the two bodies entering into the consolidation."

From an inspection of the reports as published in the minutes it appears that from the organization of the Convention in 1848 to its last meeting in October, 1885, thirty-seven years, there were about four thousand, six hundred baptisms resulting from the work of the Convention, one hundred and twenty-six churches organized, and about fifty Sunday-schools organized. Besides this, much valuable work was done through associations that was never reported, which, if known, would perhaps double this list. In collating the great work of the

Convention, there must also be taken into consideration the valuable educational work done by this body through Baylor University and Baylor Female College, and that about $123,446 had been expended in missionary work.



DR. R. C. BUCKNER,

SUPERINTENDENT OF BUCKNER'S ORPHAN HOME.

CHAPTER XXI.

THE BAPTIST GENERAL ASSOCIATION OF TEXAS, FROM ITS ORGANIZATION, JULY 17, 1868, TO ITS CONSOLIDATION WITH THE BAPTIST STATE CONVENTION IN DECEMBER, 1885.

As we have already seen in a former chapter the Baptist Convention of Eastern Texas, in 1867, determined to change to a General Association, and appointed a meeting at Chatfield, in Navarro county, July 17, 1868, to complete the organization. At this meeting sixteen churches and two associations were present. General Jos. E. Harrison was elected President; R. C. Buckner, Corresponding Secretary; J. T. Hand, Recording Secretary; J. W. Speight, Treasurer; and W. B. Featherstone, W. C. Buck and W. G. Caperton, Vice Presidents.

A committee was appointed to prepare a constitution. The report of this committee was made next morning, presenting a constitution, which was adopted. By the terms of this constitution this body was to be called "The Baptist General Association of Texas," and it contemplated the appointment of two or more boards. Under this authority a Missionary Board, a Bible, Colportage and Educational Board, and a Sunday-school Board were appointed. The Sunday-school Board was located at Marshall, the Missionary Board at Ladonia, and the other board at Waco. On Sunday Dr. P. C. Burleson preached a memorial sermon on the death of D. B. Mor-

rell, former President of the Convention of Eastern Texas.

The second annual session was held at Tyler, July 23, 1869. Messengers from thirty-nine churches and eleven associations were enrolled. A. E. Clemmons was elected President; J. T. Hand, Recording Secretary; and George Yarbrough, Treasurer. The usual committees were appointed, and the Missionary Board reported that R. C. Buckner had been employed as general agent without a fixed salary. Nine missionaries had been in the field, depending for a support on their own collections. One hundred and fifty-nine baptisms were reported, three churches had been organized, and $851.65 collected.

The third session met at Paris in July, 1870. Thirty-eight churches and four associations were enrolled. The officers of the last session were re-elected. The Missionary Board reported that their general agent, R. C. Buckner, had resigned, after five months' service. The Sunday-school Board reported $233.34 worth of books on hand. The Committee on Home Missions made a strong appeal in their report, and $1,000 was pledged for that work.

The fourth annual session convened at Fairfield, July 21, 1871. There was some complaint that this was an invasion of the territory of the Baptist State Convention. Twenty-seven churches and six associations sent messengers. General J. W. Speight was elected President, and other old officers were continued. The Missionary Board reported that T. B. McComb had been appointed General Agent, at a salary of $1,200. At this session this board was located at Tyler. At the last session the Sunday-school Board was located at Jefferson, but made

no report. On Monday Dr. J. R. Graves arrived and was invited to a seat as a visitor. He explained the plan proposed by the enterprise he was representing, called the Southern Baptist Publication Society, and on motion of Dr. R. C. Burleson the same was approved and recommended to the churches; but George Yarbrough and W. H. Parks asked and obtained leave that their protest against the indorsement of this enterprise be entered on the minutes.

Fifth Session.—This session was held at Rowlett's Creek, in Collin county, in July, 1872. Forty churches and eight associations co-operated in this meeting. The old officers were continued. But little had been done in any department during the year, and the Corresponding Secretary, in his report, greatly lamented this inactivity. The location of the Missionary Board was moved to Dallas, and the Sunday-school Board to Tyler. A plan for missionary work was adopted at this session, directing that subscriptions be taken, to be paid annually for five years, and that local conventions be organized, through which a part of this work was to be done, thus enlisting the whole membership of the churches in mission work. J. B. Daniels was appointed the Financial Agent to carry out this plan, at a salary of $1,000.

Sixth Annual Session.—The General Association met at Jefferson in 1873. Thirty churches and three associations were enrolled. The old officers were continued, except Abram Weaver, who was made Corresponding Secretary, and J. T. S. Park, Treasurer. The Sunday-school Board at this session was consolidated with the Missionary Board, and located at Dallas. The Missionary Board reported that they had been working under

the plan adopted at the last session, with J. B. Daniels as Financial Agent. He had secured pledges to the amount of $2,110, to be paid per annum for five years. Of this, however, but $398.25 had been collected, leaving $824.25 due Brother Daniels on his salary. Thirty-one baptisms were reported, and ten churches had been organized.

Seventh Session.—Dallas was the place of meeting in 1874. Messengers were present from seventy-four churches and nine associations. The last year's officers were retained, except Deacon W. L. Williams was made Treasurer. The Board for Missions and Sunday-schools reported that J. B. Daniels, the Financial Agent, had been hindered and his work cut short by the panic resulting from the yellow fever epidemic, and had resigned. He had collected $245, though, before taking that step. That $517.95 was still due Brother Daniels, but no provisions seems to have been made to pay this.

Eighth Session.—The Association held its meeting in 1875 at Sherman. Forty-four churches and six associations sent messengers. The old officers were re-elected. A resolution was adopted to the effect that this Association should be composed of messengers from churches regularly co-operating with this body, or entering by petitionary letter. This had the effect to cut off certain messengers coming from churches in the southern part of the State within the territory of the State Convention. The report of the Committee on Home Missions showed that during the last nine years the Home Mission Board had received from Texas $13,370.50, and had expended within this State $7,199.66. The organ-

ization of a General Sunday-school Association was recommended, and a meeting for this purpose was appointed to meet at Longview on Friday before the first Sunday in November. It appears from the report that E. B. Hardie and J. E. Sligh had been appointed General Agents, at a salary of $1,200 each, and R. C. Buckner had been appointed General Missionary. Hardie had devoted his whole time to the work, and had collected $1,242.60. Sligh had given only a part of his time, and had collected $567.45. There was a want of harmony and brotherly love manifested during this meeting that portended trouble, and was greatly deplored by the brethren. There were now two Baptist newspapers in the field within the State seeking the patronage of the General Association—the Religious Messenger and the Texas Baptist Herald.

Ninth Session.—In 1876 the Association met at Waco. Forty-two churches and eleven associations were enrolled. R. C. Burleson was elected President; A. E. Clemmons, R. C. Buckner and B. H. Carroll, Vice Presidents; Abram Weaver, Corresponding Secretary; J. T. Hand, Recording Secretary; and J. W. Speight, Treasurer. The report of the Missionary Board deplored a great failure in the work of the past year. Almost nothing had been collected, and the board still owed J. B. Daniels $381.35. As a Sunday-school Convention had been organized, the Committee on Sunday-schools was dropped. An amendment to the constitution was adopted, limiting the membership of this body to three from each church. One of the greatest revival meetings that had ever occurred in the State had been conducted by

Deacon W. E. Penn at Waco during the past year, resulting in one hundred and fifty-two baptisms.

Tenth Session.—This session met at Paris in 1877, with fifty-four churches co-operating. The officers of the last session were continued, except S. J. Anderson was made Recording Secretary, and R. C. Buckner, Corresponding Secretary. B. H. Carroll's report on the colored population was able and exhaustive, and was supported by a thrilling address of General S. B. Maxey, which was requested for publication. On Monday Dr. Sumner secured pledges for about $1,000 for the Southern Baptist Theological Seminary. A resolution was adopted restoring associations to the privilege of co-operating with this body by messengers. Brother Daniels proposed to release the Association from indebtedness to him for $100, but no action seems to have been taken on the proposition. The reports show but little work done during the year.

Eleventh Annual Session.—In 1878 the General Association met at Ft. Worth. The old officers were retained, except General S. B. Maxey was made one of the Vice Presidents. Messengers from eighty-two churches and ten associations composed the meeting. The Bible, Colportage and Educational Boards had done almost nothing. The Mission Board reported six churches and five Sunday-schools organized, and eighty-five baptisms and $1,039.85 collected.

Twelfth Session.—The Association met at Pittsburg in 1879, with fifty-five churches and nine associations co-operating. The officers of the last session were continued, except J. R. Rogers was made Treasurer. The reports of this session showed a very discouraging con-

dition of the different departments of work. Nothing had been prosperous. Evidently there was great want of harmony and co-operation. Great complaints had been raised against the methods of the General Association as being partisan, and too much dominated by Waco University and the paper now called the Texas Baptist. A meeting had been held at Plano on July 3, and resolutions voicing these complaints and this dissatisfaction had been adopted; and J. H. Curry, from this meeting, presented these resolutions to the Association. The resolutions proposed radical changes, but none of these provisions were accepted by the Association. In view of certain complications affecting the work of the body, Dr. R. C. Burleson, President, issued a call for a special session of the General Association, which met at Dallas on the 24th day of February, 1880. The matter presented seemed to be principally of a personal nature, and no change was made in the organized work.

Thirteenth Session.—The meeting in 1880 was at Ennis, with ninety-eight churches and seventeen associations. R. C. Buckner was elected President; S. J. Anderson, Recording Secretary; W. H. Parks, Corresponding Secretary; and J. R. Rogers, Treasurer. A collection for missions was taken up on Saturday, and $102.25 in cash and $2,000 in pledges was raised. The Missionary Board reported seven hundred and eighty-one baptisms, sixteen churches constituted, twenty-three stations supplied, sixty-four prayer-meetings organized, and $2,622.87 collected.

Fourteenth Session.—In 1881 the Association met at Waco, and one hundred and eighty-one churches and eighteen associations sent messengers. The old officers

were re-elected. The Mission Board reported twelve missionaries employed, four hundred and twenty baptisms, eighteen churches constituted, and twenty-nine Sunday-schools organized. The board had disbursed for foreign missions in support of W. B. Bagby, in Brazil, $421.80; for home missions, $1,016.60; and for Indian missions, $19.

Fifteenth Session.—The Association met at Sulphur Springs in 1882, with about two hundred and seventy-five messengers present. The old officers were continued. B. H. Carroll preached the introductory sermon. The board reported two hundred and forty-three baptisms, seventy stations supplied, forty-one prayer-meetings organized, twelve churches constituted, and twenty-seven Sunday-schools organized. Pledges for next year's work were taken to the amount of $2,132.50.

Sixteenth Session.—In 1883 the Association met at Cleburne, with ninety-two churches and fourteen associations enrolled. The old officers were continued, except A. J. Holt was made Corresponding Secretary, and J. M. Graves, Treasurer. The board reported that sixteen missionaries had been employed, and that $4,337.37 had been paid out to them for their services. There had been one hundred and fifty-five baptisms, five churches and nine Sunday-schools organized. A committee on "Relationship to Other Bodies" was appointed, with B. H. Carroll Chairman. He made an elaborate report, in which he recognized the subject as one of great difficulty; that there was the State Convention on the south, the East Texas, the North Texas, and the Central Texas Conventions, "having in great measure undefined and undefinable boundaries." "That associations have been

divided in counsel, some rent assunder; churches have been torn by factions, and brethren alienated, and strife engendered." A recommendation was made to send a committee to all these general bodies, with fraternal greeting, and confer with them on the subject of unification under the following heads: "First—Is it desirable and expedient? Second—Is it practicable? Third—If so, under what form?" This report was adopted by the Association. Waco University had been transferred by Waco Association to the General Association, and a proposition was made by the city of Waco to give $20.000 to the building fund of the University, provided the General Association should raise a $60,000 endowment fund. A commission was appointed to raise the fund. It was reported to the Association that Waco was ready to perform its part of the agreement so soon as the endowment fund should be raised.

Seventeenth Session.—The meeting in 1884 was at Paris. Sixty-two churches and fifteen associations were enrolled. The old officers were continued. The board reported four hundred and thirty-five baptisms, seven hundred and thirty received by letter, twenty-four churches constituted, and twenty-four Sunday-schools organized; 283,251 pages of religious literature were distributed; $8,534.33 collected for home missions, and $54.50 received or due from the Home Mission Board at Atlanta. It was reported to the Association that $5,600, contributed at this meeting, completed the $60,000 endowment fund for Waco University.

Eighteenth Session.—The General Association met at Ennis in 1885, July 24, which was the last session of this body. There were ninety-one churches and twenty

associations enrolled. L. L. Foster was elected President, and the other officers were continued as at the last session. The report of the Missionary Board showed that fifty-seven missionaries had been employed, eight hundred and twenty-nine persons baptized, one thousand, one hundred and sixty-three received by letter, fifty-one churches and eighty-nine Sunday schools organized; $3,514.72 collected by missionaries on the field, and $9,166.88 had been received by the Superintendent of Missions. S. A. Hayden offered a preamble and resolution looking to the consolidation of the two universities under the name of Baylor, with Dr. R. C. Burleson as Chancellor for life, proposing that a committee be appointed to visit the State Convention to confer about the matter. T. S. Potts also offered a resolution, expressing the desirableness of having but one missionary body in the State, and the willingness of this Association to co-operate with other general bodies to this end. Both of these resolutions were referred to a committee, which was then appointed, and were to be presented by them to the State Convention. The Board of Directors of the State Convention having requested that there be a called meeting of the General Association, and that a committee be appointed, fully empowered to co-operate with the committee of the Convention in carrying out the work of consolidation. President L. L. Foster accordingly called the General Association to meet at Dallas, November 25, 1885. At this meeting two committees of conference were appointed, one on consolidation of the general bodies, and the other on the consolidation of the schools. December 9 was appointed for a meeting at Temple, in conjunction with the committee from

the State Convention. These committees had full power to act on consolidation. At that meeting consolidation was fully affected on the terms set out in a former chapter.

CHAPTER XXII.

THREE OTHER GENERAL MISSIONARY BODIES, FROM THEIR ORGANIZATION TO THEIR FINAL INCORPORATION WITH THE OTHER GENERAL BODY.

The East Texas Baptist Convention.—A convention was called by some brethren in the eastern part of the State to meet at Overton on the 12th day of December, 1877, to take into consideration the propriety of organizing a convention for missionary work in East Texas. There were at that meeting messengers from nineteen churches. A. E. Clemmons was chosen President, and George Yarbrough, Secretary. The supposed propriety and necessity for such an organization were set forth in a preamble and resolution presented to the meeting. After referring to the great destitution in East Texas and the undeveloped resources of the churches in that section, the following expressive language is used:

"The strength and power of the two great missionary organizations in the State are directed to the supply and cultivation of other territory, and there exists the same necessity for the organization of a third body, as there ever did for the second; therefore,

"Resolved, That as the result of painful experience in the past, we now regard it as an inevitable necessity for us to do our own work in the best way we can, if we are ever to meet our obligations to Christ and our fellow-men. That we do now, in the fear of God, and

depending on Him for help, proceed to organize a general missionary body for Eastern Texas."

This was adopted, and a constitution was prepared, in which the object of the formation of the convention was declared to be "To encourage and foster the missionary spirit in our churches, and develop the power and resources of this section of the State." A board was appointed, and W. O. Baily was made Corresponding Secretary.

In 1878 the co-operating churches had increased to thirty-two, and four missionaries had been at work, and $167.35 had been collected.

In 1879, only twenty-four churches sent messengers. Only two or three missionaries had been at work.

In 1880 fifty-six churches and three associations were enrolled. Nine missionaries had been employed, two hundred and ninety-three baptisms were reported, four churches had been constituted, and the Treasurer reported $535.35 received during the year.

In 1881 twenty-two churches and two associations co-operated with the Convention. The board reported that eight missionaries had been at work; forty-two had been baptized, and one church and fifty-one Sunday-schools had been organized. The Treasurer's report showed $2,438.59 paid out during the year.

In 1882 twenty-two churches and three associations were enrolled. There had been but forty-five baptisms; twenty-three Sunday-schools had been organized, and $2,603.94 had been paid out by the Treasurer.

The sixth session met at Longview, July 13, 1883. Thirty-six churches, two associations and three Sunday-schools sent messengers. The board reported one hun-

dred and forty-three baptisms, seventy-four Sunday-schools and seven churches organized.

In 1884 the annual session was held at Tyler. Thirty-four churches, four associations, five Sunday-schools and one society had messengers present. No report of the board was published.

The eighth session of the East Texas Baptist Convention met at Center in July, 1885, which was the last meeting of this body. The proposition of a general consolidation of all the general missionary bodies in the State was adopted, and the Convention resolved to disband and co-operate with the consolidated body. A. E. Clemmons, J. H. Stribling, W. R. Maxwell, J. A. Kimball and W. H. Hendrix had served as Presidents, and George Yarbrough as Clerk during the entire existence of the Convention.

North Texas Baptist Missionary Convention.—This body was organized at Allen, October 19, 1879. A convention had been held at Plano in July by some dissatisfied brethren, and some changes of procedure had been proposed to the General Association, to the end, as the resolution of that meeting expressed it, that this "would enable all the brethren to co-operate with it." These changes were not made by the General Association, and this organization was the result. An address to the churches and the brethren was issued, in which it was stated that this organization proposed not to interfere with any other enterprise, but to attend to its own business.

In 1880 the board had expended about $436.95 in the work of the Convention. In 1881 $665 had been expended.

In August, 1882, the Convention met at Weatherford. Thirteen churches and two associations co-operated; $527.60 had been expended in mission work.

In 1883 twenty-two churches sent messengers. About $550 had been paid out for mission work. The Convention met at Bell's this year, and it was its last meeting. The Convention recommended the churches to send messengers to the Baptist State Convention and co-operate with that body, and by a vote the North Texas Baptist Missionary Convention was dissolved and ceased to live. This Convention was designed to occupy the entire northwest part of the State, but it failed to secure the co-operation of churches and associations of this section.

The Central Texas Baptist Convention.—On November 12, 1880, messengers from seventeen churches and one association, together with nine brethren not appointed by any body, met at Dublin and organized a Convention for Missionary and Sunday-school Work. They denominated it "The Central Texas Baptist Convention." P. B. Chandler was elected President, and Dr. S. G. O'Bryan, Secretary.

In 1882 twenty-four churches and one association co-operated; $349 had been collected and paid out for missionary work.

In 1883 twenty-four churches and two associations sent messengers. The Treasurer had paid out $445.

In 1884 the Convention met at Abilene, and P. B. Chandler was elected President, and S. G. O'Bryan, Secretary. The Treasurer had disbursed $206.

The sixth and last session of this body met at Hico in 1885. It accepted the proposition for consolidation,

and by a vote disbanded, and the Central Texas Baptist Convention was no more.

The churches thereafter co-operated with the consolidated body. The territory designed to be occupied by this body was the Central West, extending from the Brazos river to the Rio Grande, but it failed to secure the co-operation of all the churches in that territory, and, not having strength enough to accomplish much, very properly dissolved.

CHAPTER XXIII.

OUR EDUCATIONAL ENTERPRISES, FROM THE FORMATION OF THE BAPTIST GENERAL ASSOCIATION OF TEXAS, JULY 17, 1868, TO THE CONSOLIDATION OF THE SCHOOLS IN DECEMBER, 1885.

At the beginning of this period our educational interest in Texas was by no means encouraging. The jealousy and bitter antagonism between Baylor and Waco had been kept up so persistently, and was so much in evidence at all meetings, that the brethren generally had grown tired of it, and interest in the existing denominational schools had greatly fallen off. A good deal was also said about this time about removing Baylor to a more suitable locality, as the railroads had left Independence high and dry, many miles away, making it inaccessible by the present mode of travel. Waco also seemed to be discouraged, and it was said that Dr. Burleson himself was in doubt as to whether that was the best place to build up a great school.

In 1869 the question of removal of Baylor came up in the State Convention, but Independence opposed it with such vigor that the Convention finally voted that removal was "impracticable now, or at any future time, and that it is inexpedient to consider the question." But this did not settle it by any means. Under the prevailing discouragements, the trustees and faculty of Waco, with

a commendable spirit, adopted in 1870 the following preamble and resolution:

"Whereas, the general progress of our age and country, of which the grand munificent educational foundations springing up on all sides are but the indices and promoters, not only suggests, but demands corresponding facilities on the part of the Baptist denomination. * * * Unless we provide facilities up to the times, instead of assisting in educating others as we ought to do with our own sons and daughters, the more ambitious and talented of them will betake themselves where such provisions for thorough culture can be found. In our opinion nothing would tend to so directly harmonize and engender good feeling among our wide-spread brotherhood, and make them resist all disintegrating tendencies, whether political or religious, as one great educational center, unifying us and making us a brotherhood indeed; now, therefore,

"Resolved, That we, the trustees and faculty of Waco University, do hereby publish to the denomination generally our readiness and willingness to unite with them in building up such an educational interest for our denomination, without reference to any party, men or plans, ignoring entirely any little claims we may think we have here of a local character, and we hereby pledge our best efforts to the building up of such great intellectual center, let it be located where it may."

The General Association, at its session in 1870, at Paris, adopted the report on education, which ignored both schools, and recommended the building up a "great central school in Texas, equaling the best colleges in our Government." While existing schools were not condemned, none were recommended to be adopted or patronized. In October of that year there was a meeting held during the session of the State Convention at Bren-

ham, to arrange for a general meeting of the denomination in the State to establish "one great school for the State." A general meeting was appointed for Wednesday before the second Sunday in December, 1870, at Bremond. This movement was opposed at the meeting by both Baylor and Waco, and the meeting adjourned to the next session of the General Association at Fairfield in 1871.

At this Fairfield meeting a resolution was adopted to the effect that it was desirable to organize "The Educational Union" when $10,000 should be subscribed. This was raised on the spot, and a meeting was appointed for August 3, 1872, at Bryan, to organize. A charter was secured, and agents were put in the field to raise $200,000, and when this amount should be raised the donors were to locate the school. A meeting was called for June 23, 1875, at Bremond, to take some steps to participate in the great centennial movement in the Northern States in the interest of education, and to utilize the same in the interest of Baptist education in Texas.

At this meeting Dr. J. H. Stribling was made President, and J. M. Lewis and G. W. Baines, Jr., Secretaries. Baylor and Waco both had strong representatives on the ground, and Dallas College and the Educational Union also were represented. It was at once very much in evidence that there was so much jealousy and rivalry between the different interests and schools that the work before the meeting was a difficult one. Finally a proposition was adopted that the representatives of each of these four interests appoint three members, and the President of the Convention three, making a committee of fifteen,

which should report to the meeting some plan of procedure. The following morning this committee made their report, which contained substantially the following provisions:

That a central committee of thirty, to be known as the Central Baptist Educational Commission of Texas, be appointed to raise $250,000. That when $100,000 shall have been raised the school is to be located. That no impediment is to be thrown in the way of any agent of existing schools.

This document seemed to meet the approval of all the varied educational interests, and was adopted almost unanimously. The commission was organized as provided. Its meetings were to correspond with the meetings of the State Convention and General Association. An Executive Board of twelve was appointed. The first meeting after organization was held at Sherman, July 24, 1875, at the meeting of the General Association, but there was not a quorum present.

At the meeting of the State Convention at Calvert, October 2, 1875, the commission met and adopted regulations and by-laws, and it was announced that a charter had been procured. F. M. Law was elected Financial Secretary. A meeting was held at Bremond, January 6, 1876, at which agents were allowed ten per cent. commission. A full statement of assets seems not to have been made until the meeting of October, 1877, when the total assets were reported to be $80,000. No other full financial statement was made until January 16, 1884, at Bremond, when the total amount of assets was reported to be $107,215, of which $6,441.35 had been used in the work.

The Financial Agent had been greatly hindered in active work for several years by family afflictions, and many had become discouraged, and began to doubt final success. The existing schools had become very active, and had financial agents in the field, and it began to be discussed whether the work should be pressed to final success or leave it where it was, so that as much as possible might be turned over to the existing schools. There began also to be much talk of the consolidation of existing schools, and the commission had no other meeting. The commission, without doubt, accomplished a valuable work for Texas Baptists, by arousing them on the subject of education, and emphasizing the importance and necessity of consolidation, and doubtless had much to do in leading up to the final consolidation in 1886.

BAYLOR UNIVERSITY.

Baylor received almost no support or patronage within the bounds of the General Association from its organization in 1848 throughout its whole existence. The University conferred the degree of A. B. on Daniel McIntyre and Charles Judson Crane in 1869, and the honorary degree of D. D. on Rev. Wm. Howard, A. Paul Repito, A. W. Chambliss and H. F. Buckner. In 1870 the President, Dr. Crane, was directed to spend as much time in increasing the endowment as practicable. President Crane made a full report of cash collected since 1863, which was less than $4,000. There had been about sixty students at the University during the past year.

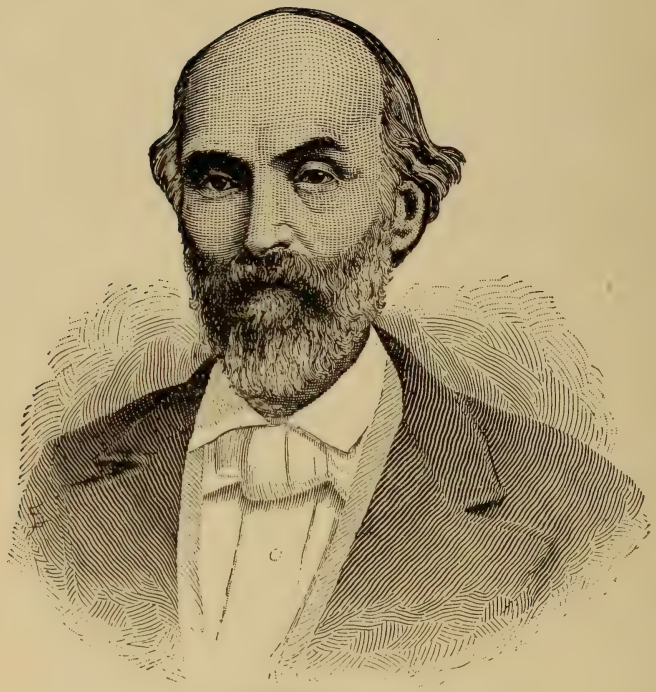
In 1875 S. S. Cross and T. J. Chandler were appointed agents of the University. In 1878 Chandler was

elected Professor of Natural Science and English Literature, and the degree of A. M. was conferred on him. Special efforts were now to be made to secure funds to complete the main building, and the friends of the University were requested to act as voluntary agents for this purpose. In 1879 it was determined that the Treasurer hereafter should have no compensation for receiving and paying out money. A contract was made with W. Holmes to complete the walls of the main building.

In May, 1880, eleven students appealed to the Board of Trustees from a decision of the faculty. They had made a formal application for an honorable discharge, but were refused. The trustees sustained the faculty. The students, however, refused to concur, and were expelled by the board on the 8th day of June, 1880.

The financial pressure was so great in 1881 that the board employed Rev. H. Nabering agent, on the terms that he should receive one-third of all sums coming into the treasury through his solicitation, and the same terms were extended to President Crane in 1882. No institution could stand such a strain long. The endowment fund had been mostly borrowed by the trustees to complete the building. Professor Wedemeyer resigned on account of insufficient compensation.

In November, 1883, George B. Davis was appointed to secure endowments at a salary of $1,500 and expenses, and the agency of Nabering was discontinued. In 1884 Gen. A. T. Hawthorne and O. C. Pope were appointed special agents, on the terms that they receive a commission of thirty-three and one-third per cent. The University had for a number of years pursued the very questionable policy of conferring honorary degrees pro-



R. C. BURLESON, D. D., L L. D,

miscuously, by way of compliment to men disconnected with the school, and, in many instances, not citizens of the State. This had the effect to cheapen the honors of the University, and had, to some extent, compromised the high standard of scholarship, that should have been maintained at all hazards. These honorary titles can only be indulged in with propriety in very special cases, and then very cautiously, by an institution of learning.

Dr. Crane had now been President of the University for twenty-two years. He had devoted his great learning and rare gifts, as well as his money, to build up Baylor at Independence, but he had been stemming an adverse tide all the time. When he took charge of the school in 1863 it was a time of all others the most unpropitious. From the time Dr. Burleson and the entire faculty resigned, and went to Waco in 1861, the University was looked upon by a great many as virtually dead. The general interest of the public had become weak, and Waco was a rival for the denominational patronage. Dr. Crane threw all the force of his finished scholarship and strong character into the long, hard struggle for Baylor at Independence, and if it was not a final success, he cannot be charged with fault. Through all these years of toil and trial he labored and hoped, until the summons came from his Heavenly Father for an eternal rest.

William Carey Crane, A. M., A. B., D. D. and LL. D., died on the 27th day of February, 1885. The Board of Trustees met on the 4th day of March and adopted suitable resolutions in his memory, and elected Rev. Redin Andrews President. In addition to his labors at the University, Dr. Crane was President of the State Convention from 1871 to 1880, besides filling other places of

honor. His literary labors were also unremitting. Several works of merit were published by him, among which was a "Life of Sam Houston." He educated many young men for the ministry, and was most of the time pastor of the Independence church. Dr. Crane rests in the old graveyard at Independence, but his works and influence live.

President Andrews made a report to the trustees on the third day of the following June, showing sixty-four students enrolled, and an average daily attendance of forty. The trustees made no provision to pay teachers, and none were employed. T. J. Chandler soon presented his resignation.

The Boards of Trustees of the University and Baylor Female College held a joint meeting, and strong resolutions against the proposed removal of the schools were presented and discussed. It was finally referred to a meeting to be held at Brenham on the 16th. At this meeting a substitute was offered, recognizing the removal as a painful necessity. The whole matter was then referred to the Baptist State Convention, which met at Lampasas in October. There was another meeting October 2 at Lampasas, and the question of removal was again discussed and again referred to the State Convention. The Convention met at Lampasas on the 3d day of October, 1885, at which the folllowing was adopted:

"Whereas, there has been much agitation in the bounds of this Convention on the subject of the removal of Baylor University from Independence, therefore,

"Resolved, That this matter be placed before the Convention for the action of said body on the question."

The Convention therefore appointed a committee for this purpose, which was also to include Baylor Female College. This committee recommended that "These institutions be removed to some more eligible locality, and that a committee of fifteen be appointed to take into consideration this whole matter of removal and location, and all questions that may arise pertaining thereto, in conjunction with the boards of the two schools; that they take at once such steps as may be necessary to the earliest practicable accomplishment of this important work, and that the schools remain at Independence at least this year, but that everything should be ready for opening at the new location, or locations, by September, 1886; and that the present buildings, grounds, libraries, apparatus and furniture be tendered to the Union Association for educational purposes, to be maintained at Independence; that the endowment already raised be subject to the will of the donors, to remain with the schools at Independence, or be carried with the university and college to the new location; any endowment, the donors of which are dead, shall be left with the schools at Independence."

The committee of fifteen was appointed as recommended. A. W. Dunn, Chairman of this committee, presented the following report to the Convention:

"Your Committee on Consolidation of Educational Interests of the Baptists of Texas beg leave to report that it is the sense of this Convention that the consolidation of our institutions of learning is desirable, and that we will consider any proposition that may be presented on the basis of fairness and equality to all parties interested; and we recommend the reference of this question

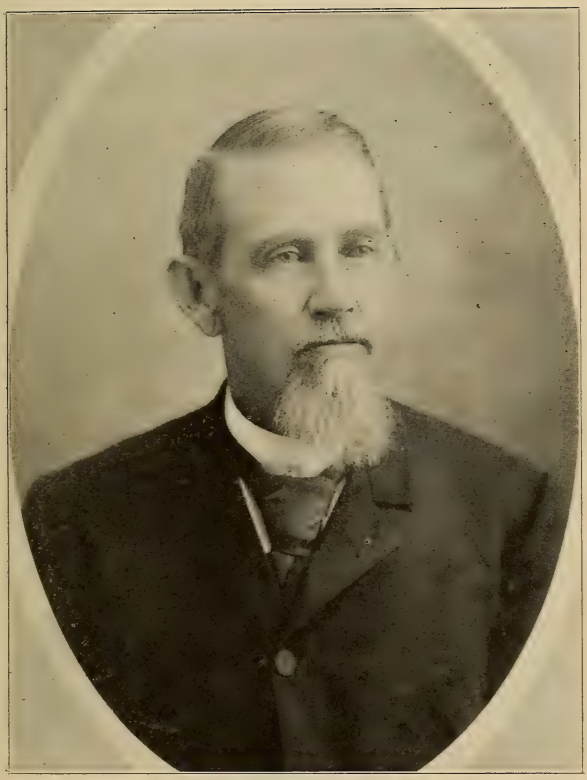
to the committee of fifteen already appointed, in connection with the Board of Trustees of Baylor University and Baylor Female College."

On the 21st of October, 1885, this committee of fifteen met at Brenham with the Board of Directors of the State Convention and the Trustees of Baylor University and Baylor Female College. The trustees of the two schools held separate meetings, and each board acquiesced in the action of the Convention as to removal. The Convention requested the General Association to appoint a committee fully authorized to co-operate with the committee of the Convention in carrying out this work of consolidation. The General Association accordingly appointed a Committee on Consolidation of Schools, December 9, 1886, for a meeting at Temple. This meeting at Temple convened according to appointment, and was composed of the committee of fifteen, representatives of the Boards of Trustees of Baylor University and Baylor Female College, a committee from the General Association, and representatives of the trustees of Waco University.

After organization a sub-committee of five from each general body was appointed. From the State Convention, C. R. Breedlove, J. B. Link, M. V. Smith, R. J. Sledge and F. M. Law; from the General Association, L. L. Foster, R. C. Burleson, J. L. Whittle, W. B. Dunn and B. H. Carroll. This sub-committee of ten made the following report:

"1. That Waco and Baylor Universities be consolidated.

"2. That the name of the school shall be Baylor University.



DR. F. M. LAW.

"3. Baylor University be located at Waco; and we further agree that the female department continue there as it now exists, provided that Waco gives a bonus, (a) the old grounds and buildings of Waco University, (b) the $60,000 already secured for an endowment, (c) $45,000 additional building fund, and (d) twenty acres of land, suitable for a new site for the University; provided further, that at the expiration of ten years the continuance of the system of co-operation at Waco be determined by a majority of the consolidated general body to which the institution, with its funds and property, shall belong.

"4. That as very many Baptists oppose co-education, Baylor Female College be located at some other central point, the place where located to give a bonus at least in suitable grounds and buildings, and that Baylor Female College, then located, be also the property of the consolidated general body.

"5. That the endowment of the present Baylor University go to Waco with the new Baylor University, according to the terms agreed upon by the State Convention, and published in those minutes.

"6. That the act of locating Baylor Female College be referred to the following persons: F. M. Law, A. W. Dunn, H. W. Waters, C. R. Breedlove, G. W. Capps, J. B. Link, R. J. Sledge, R. Andrews, O. H. P. Garrett, M. V. Smith, Harry Haynes, G. W. Breedlove, Hosea Garrett, A. W. McIver, Wm. Howard, J. H. Stribling, S. A. Beauchamp, W. R. Maxwell, C. C. Garrett and S. F. Styles."

It was also resolved that the alumnae and alumni of both Baylor and Waco be made and reported in the catalogue of the new consolidated university as the alumnae and alumni of the new school.

WACO UNIVERSITY.

When the Baptist General Association was organ-

ized in 1868 Waco University became the denominational school of this organization, but was still the property of Waco Association, and under the supervision of a Board of Trustees appointed by that body. The report to the Association in 1868 showed that there had been one hundred and sixty-three matriculations during the last session. The school continued under the nominal control of Waco Association, but was managed by the faculty and Board of Trustees. In a few years all the original members of the faculty that came from Baylor had disappeared from Waco, by death and resignation, except President Burleson. The school continued to prosper under his management, with increased success and usefulness. The school was made co-educational, and additional buildings were erected from time to time.

In 1871 Dr. Burleson was requested by the Board of Trustees to canvass the entire State for the University. He raised in cash and pledges $20,000. In 1873 the university buildings and grounds were estimated to be worth $40,000, and the new boarding house of the female department was so far completed as to be in use. The report on schools and education at the Waco Association in 1880 shows that during the decade from 1870 to 1880 there had been matriculated in Waco University 1,167 females and 1,492 males. At the session of Waco Association in 1881 the following resolution was adopted by that body:

"Whereas, the General Association is a much larger body than this, and comprehends in its scope of operation a much more extensive territory than ours, that body desires the supervision and control of Waco University, so far as the provisions of the charter will allow, and has

authorized negotiations through committee to accomplish this object, the Board of Trustees has assented to the proposition, and while it is believed that this assent of the board might complete the transfer, without being a derogation of charter, nevertheless it has been deemed a due respect and courtesy to Waco Association to solicit its formal consent. With this view your committee is authorized by the board whose President is President and Moderator of this body, to recommend the adoption of the following:

"Resolved, That the supervision of Waco University, heretofore exercised by Waco Association, under the provisions of the charter of that institution, be and the same is hereby transferred to the Baptist General Association of Texas, at the request of that body, and by the consent of the Board of Trustees of said University."

From this time to the consolidation of the schools the University was, therefore, under the control and general management of the General Association. A movement was inaugurated to raise an endowment fund for the University, which resulted in a subscription of $20,000 by the city of Waco, and $60,000 by the General Association, but not much of this ever materialized. As we have seen, under the head of "Baylor University," Waco and Baylor were consolidated in December, 1885, on the terms there set out, under the name of Baylor University at Waco.

During the entire separate existence of Waco University, extending over a period of twenty-five years, it had been under the control and management of Dr. R. C. Burleson, and had enjoyed singular prosperity, accomplishing great good in the cause of education, being a tower of strength to Texas Baptists, and to the cause of

Christ. Dr. Burleson, during this period, had conferred 181 diplomas, and had directed the ambition of many of our aspiring youth to the great work of Christian education and cultivated citizenship. If Horace, by his great literary work, "had reared for himself a monument more enduring than brass, which the winds and rains of heaven could not corrode, nor the mildew blight," Dr. Burleson, in his great work in literature and education, has done this, and more. He has also written his noble life upon the hearts and understanding of the rising youth of Texas, to the betterment of society and to the exalting of Christianity, and has led thousands to the cross of Christ.

BAYLOR FEMALE COLLEGE.

For reasons given in a former chapter, an entire separation between Baylor University and the Female Department was effected in 1866. An act of the Legislature was approved on the 28th day of September, 1866, making the Female Department a separate school, under the name of Baylor Female College. A separate Board of Trustees was appointed, and Professor Horace Clark was elected President of the college. The school was prosperous under this management, but in 1871 President Clark resigned, after a service of twenty-one years, excepting one year that he was relieved by Professor Fitzgerald. H. L. Graves was elected successor to President Clark. He served one year only, and resigned. Col. W. W. Fontaine was then elected, and the school continued to prosper under his management. In 1875

Col. Fontaine also resigned, and Dr. Wm. Royall succeeded him.

In 1878 there were a number of improvements made on the building, and everything was comfortable, and the school in a very favorable condition. Dr. Royal resigned, and Dr. J. H. Luther was elected President in 1878. Dr. Luther continued to preside over the school in this capacity until it was removed to Belton in 1886. During Dr. Luther's Presidency the college was never more prosperous in all the years of its existence at Independence. For reasons given heretofore it was deemed best by the State Convention, seconded by the trustees of the college, that upon the consolidation of the other schools, a more eligible location should be sought.

LADONIA INSTITUTE.

In 1867, W. B. Featherstone, a well known educator of high standing, who had conducted a flourishing school at Boston, Texas, and also at Tyler, was made Principal, and at the session of 1868 the school property was transferred to him. The following resolution was adopted by the Association:

"Resolved, That the Board of Trustees of Ladonia Male and Female Institute be instructed to make a deed of the property appertaining to the same to Brother W. R. Featherstone, Principal of the Institute."

Featherstone, assisted by W. J. Brown, continued to conduct a flourishing school of great usefulness and influence in that section until 1873, when they closed the school and removed to Cleburne, and nothing more was heard of Ladonia Institute.

EDUCATION SOCIETY NO. 2.

From the very meager records that have been preserved it appears that there was an Educational Convention organized at Galveston in 1869, and that this body held a session the next year at Brenham, Horace Clark being President. This organization was short-lived, and soon dissolved, and was succeeded by a more permanent one.

The Education Society No. 2, which is sometimes referred to in the records, is a reorganization of the first Education Society which was organized in 1841, and disappeared in the beginning of the war. In the proceedings of the State Convention at Independence in 1872 the following record appears:

"The Texas Baptist Educational Convention having been dissolved, a number of brethren determined to hold a meeting for the purpose of reviving the Texas Baptist Education Society. In the organizing of this society the following resolution was adopted:

" 'Whereas, the Baptist Education Society of Texas, which was organized in the days of the Republic in the year 1841, has been reposing since the war; and,

" 'Whereas, during its active existence, its efficiency was potent in educating young men called of God to preach the everlasting Gospel of the Son of God, and fostering our literary institutions; and,

" 'Whereas, the hearts of many young men are now burning with love to God and the souls of the human family, and asking aid at our hands to educate them in the ministry; and,

" 'Whereas, the constitution and other papers of the society have been lost, therefore,

" 'Resolved, That we now reorganize the said society and adopt the following constitution, which embodies the original, with certain emendations.' "

H. L. Graves was made first President, and continued to hold this position until his death in November, 1881. The minutes do not appear in regular order, but in 1877 there is a report in the proceedings of the Convention showing that the Society had not been idle. For the education of young ministers $300 had been collected and paid out. In 1879 over $500 had been raised and expended the past year for the same purpose. About the same amount was raised each year until 1884, when $1,279.72 was collected and expended. Dr. F. M. Law had been made President in 1882, and continued in this capacity until 1885, when Dr. G. W. Rogers was elected President. It appears from the report in this year that the society had fallen behind, and was now in debt.

In the general consolidation of 1886 this society was absorbed by the educational movement, and its identity was lost, so that Education Society No. 2 was a thing of history, accomplishing in its day much to be remembered.

CHAPTER XXIV.

THE SUNDAY-SCHOOL AND COLPORTAGE CONVENTION, FROM THE CHANGE OF THE TEXAS BAPTIST SABBATH-SCHOOL AND COLPORTAGE UNION TO THE TEXAS BAPTIST SUNDAY-SCHOOL AND COLPORTAGE CONVENTION IN JULY, 1867, TO ITS CONSOLIDATION WITH THE SUNDAY-SCHOOL CONVENTION OF THE GENERAL ASSOCIATION, JULY 23, 1885.

When the Union met at Lexington in July, 1867, twenty-five churches and one mission had messengers present, but no Sunday-school was represented. The subject of changing the constitution and the name was again brought to the consideration of the body. A committee was appointed to take this matter into consideration. The report of the committee, which was adopted, changed the name to "The Texas Baptist Sunday-school and Colportage Convention," and made the provisions of the constitution very general and liberal in their terms. This new constitution had also a very peculiar limitation in it. In view of the fact that so much valuable time had been wasted in the mania of constitutional mending, a clause was inserted in this constitution "That no proposition to alter or amend shall be entertained before the year 1877, ten years." J. H. Stribling was made

President of this meeting, and Deacon C. R. Breedlove, Secretary.

In 1868 the Convention met at Waco, with seventeen churches and thirteen associations affiliating. There were able reports on "Condition of Sunday-schools," "Plan of Operation," "Colportage" and "Sabbath-school Periodicals." The past year's work had not been very satisfactory. The two largest Sunday-schools in the State were reported to be Waco, with one hundred and ninety pupils and nineteen teachers, and Brenham, with one hundred and eighty-five pupils and fifteen teachers.

In 1869 the Convention met at Bryan, with twenty-two churches, nine Sunday-schools and two associations affiliating. T. J. Beall was chosen President, and F. M. Law, Corresponding Secretary. Donations of books had been received from Smith & Sheldon, of New York, to the amount of $228.50; from Col. Morgan L. Smith, $250; from American Baptist Publication Society, $430; and from the National Sunday-school Convention, $180, making a total of $1,088.50. The Treasurer's report showed that $1,266.50 had been received from the sale of books and cash collections during the year, and $300 was collected during the session.

The session of 1870 was held at Brenham in October, to correspond with the meeting of the State Convention. Twelve churches, fourteen Sunday-schools and two associations were enrolled. T. S. Allen had been General Agent, and had organized eight Sunday-schools; sold five hundred and eighty-three books, distributed 42,000 pages of tracts, and collected $610.30 in cash. The present working capital of the Convention was about $2,000. From the Treasurer's report it appeared that

$1,964 had been collected from all sources. The Convention resolved to raise a $5,000 book fund, and pledges to the amount of $300 were taken at the time.

The session of 1871 was also held with the State Convention. Rev. Wm. Howard was elected President. The Treasurer reported the receipts of the past year to be $1,304.78, but there had been no General Agent on the field, and not much work had been done. The plan of meeting at the same time and place with the State Convention was abandoned, and the Convention met in July, 1872, at Austin. There were at this meeting eighteen churches and twenty Sunday-schools co-operating. Dr. Howard was re-elected President. The Convention still had not been able to employ a General Agent, and but little work had been done. The receipts from pledges and sale of books had been $985.67. Dr. W. C .Crane was chosen Corresponding Secretary. The Board of Managers appointed M. V. Smith General Sunday-school Missionary and Financial Agent.

In 1873 the Convention met at Tyler, and Deacon W. E. Penn was elected President. The Board of Directors, through Dr. Law, Chairman, made the following report:

"Soon after the last annual meetiug of the Convention, your board was so fortunate as to secure the services of Elder M. V. Smith as Sunday-school Missionary and Financial Agent for the year, at a salary of $1,300, and traveling expenses. He entered upon the mission September 1, 1872, since which time he has given himself most earnestly to the work. His efforts have been not only to secure church and Sunday-school co-operation in this interest, but also that of the Association, and on such a basis as might promise permanency. He has been met at every point with a hearty welcome and encourage-

ment. Much doubtless has been done in the way of stirring up the great Baptist mind of Texas to the importance of Sunday-school work by his sermons, addresses and correspondence. The organization, however, of this work in our State will require the toil of years. The associations most actively engaged, and in an organic way, as far as known to your board, are the Union, Trinity River, Little River, Leon River, Elm Fork and Cherokee. Brethren H. J. Chamberlin, T. M. Anderson, R. F. Butler, W. T. Wright and W. G. Caperton have rendered valuable aid in the Sunday-school mission work. Very many of the churches have responded liberally to the calls of the board made through our agent, whose reports show him to have traveled seventy-eight hundred and fifty-six miles, and delivered one hundred and fifty-six sermons and addresses, besides about five hundred letters written to different persons on the subject of his agency.

"We are happy to state that there is a full and hearty co-operation between the board of your Convention and the General Association in the great work in which we are engaged. The agent, with all his work to secure statistics, has not received sufficient information to show our Sunday-school strength in the State. Below we add a list of the Baptist schools that have responded, which is, perhaps, not more than half of those in operation in the State. The report of the Treasurer and Depository Agent, herewith submitted, will show the financial condition of the Convention. The indebtedness of the board at the time that Dr. J. B. McLelland took charge of our business affairs has been entirely paid, so we are permitted to report the Convention out of debt. The amount of stock on hand is less than reported last year. This is owing, first, to an error in stock report of last year; second, to indebtedness paid during the year; and thirdly, the refusal to report some old claims due the depository on back account, which are regarded of doubtful reliability. Besides, during the last year the de-

pository has realized nothing from contributions, all such being devoted to the missionary work for the year. The board takes pleasure in reporting the continued hearty and prompt co-operation of Col. Morgan L. Smith, of Newark, New Jersey, to whom we are greatly indebted for liberal and valuable assistance in our work. We mention in this connection that we have been able to supply the limited call for books, libraries, tickets, etc., for Baptist Sunday-schools. We do not keep a stock of Union books, but have an arrangement with a private book house, by which such orders are filled."

The Treasurer's report showed $2,445.58 collected and received for books, and $188.48 worth of books had been donated. The Superintendent had collected statistics from ninety-one Sunday-schools, with seven hundred and sixteen teachers and five thousand, seven hundred and seven pupils, and had raised $3,809.16 for missions.

The session of 1874 was held at Houston, and W. E. Penn was re-elected President. M. V. Smith, Superintendent, had resigned, and W. H. Robert had succeeded him. The board and depository were removed to Houston. B. S. Fitzgerald was chosen Corresponding Secretary, and was also to take charge of the depository.

The Convention met at Calvert in 1875, and J. H. Stribling was chosen President, and G. W. Baines, Jr., was made Corresponding Secretary. For want of means nothing had been done during the year. Dr. Law moved that the convention be dissolved, and the work be committed to the State Convention. After discussion, however, the proposition was overwhelmingly defeated.

In 1876 the Convention met at Brenham, but only a few were present, and nothing had been done during the

year. Nothing was attempted at the meeting, and the prospects of the Convention were very gloomy; but it was agreed that the Convention should meet at Anderson the next year.

W. W. Keep, pastor at Anderson, and W. R. Howell, Sunday-school Superintendent, and a few others at Anderson, with a commendable zeal for the cause, applied themselves to the work of securing a larger attendance and arousing a livelier interest in the great work of the Convention. By addressing personal letters and invitations to brethren all over the district, and by earnest appeals in the newspapers, much was done in this direction, so that when the Convention met in 1877 fifteen churches and twenty-five Sunday-schools were enrolled, but not much work had been done.

At the meeting in 1878, at Calvert, twelve churches and twenty-three Sunday-schools sent messengers. W. D. Powell had been employed as Sunday-school missionary, and reported that he had organized seventy Sunday-schools, besides doing much other work. Deacon W. R. Howell, of Anderson, was made President, and re-elected in 1879 at Luling. At this meeting thirty-two churches, twenty-six Sunday-schools, five associations and two county Sunday-school conventions co-operated. J. M. Carroll was re-elected Corresponding Secretary, who, together with W. D. Powell, Sunday-school missionary, made a splendid showing in their reports of a most successful year's work. Ninety-five Sunday-schools had been organized, thirty-eight hundred persons had been brought into the new schools, twenty-eight hundred had been added to existing schools, and thirty-seven conversions in the Sunday-school. There was a Sunday-

school mass-meeting on Sunday afternoon, and $781.70 in cash and pledges was raised for the next year's work. About one hundred and fifty messengers were present at this meeting, and much enthusiasm in the work of the Convention was manifest.

The sixteenth annual session was held at Brenham, and the old officers were for the most part continued. Brother Powell had again done a splendid year's work. Eighty-eight new Sunday-schools had been organized, and 200,000 pages of tracts had been distributed. The missionary had traveled six thousand miles, and the Convention was now out of debt. At the meeting $1,060 was raised for the support of Powell in the work.

At the meeting at Gonzales in 1881 there was a falling off in attendance. Powell reported sixty-three new Sunday-schools organized, and ninety-five conversions; $1,307.60 in cash and pledges was raised for the coming year's work.

At the meeting at Bryan in 1882 there were twenty-three churches and twenty-six Sunday-schools co-operating. W. D. Powell, missionary, presented the following as his final report:

"Nearly five years ago, in this house, I was requested to become your missionary. After prayerful consideration I accepted. In reviewing the past I can see many mistakes and failures, but God is my witness, that it has ever been my intention to render you faithful service. Through heat and cold, dust and rain, hardships and discouragements, successes and victories, I have tried to cling to Christ, and go on with the work. Let us praise God for whatever of good has been accomplished during the past five years. What a change God hath wrought in our Texas Zion within these five years! Our churches,

in a large measure, have thrown off the lukewarmness and indifference, once so prevalent. Called to work for Christ in the Sunday-schools, it has increased their piety and their contributions to home and to foreign missions. We can never realize any just conception of churches in the matter of Christian benevolence until we teach the children to give. More than five hundred new schools have been organized; thousands of pages of tracts have been distributed, hundreds of persons, destitute of the Scriptures, have been supplied through the liberality of the American Baptist Publication Society. Several churches have been organized, several county Sunday-school Conventions been put in operation, which have done much good. Truly the Lord hath done great things for us, whereof we are glad.

"Your missionary held the first meeting on the banks of the Rio Grande, where a soul was converted under Baptist preaching. He was the first missionary from Texas to enter Mexico. He was the first Baptist missionary of any kind to enter many counties in Eastern and Western Texas. Ours has, truly, been a pioneer work. A narrative of the trials and difficulties would be startling. I have always, and everywhere, been kindly received.

"The following is a summary of the work done in the year that has just passed: Scriptures granted, six hundred and eighty-three; books sold, three hundred and eighty-one; pages of tracts distributed, eleven thousand, three hundred; sermons and addresses, two hundred and ninety-nine; prayer-meetings held, forty-five; families visited, four hundred and eighty-eight; persons baptized, fifty-one; churches constituted, two; Sunday-schools organized, forty-three; conversions in meetings held, one hundred and forty-five; miles traveled, ninety-five hundred.

"With this report I tender my resignation as your missionary. I feel that God has called me to another part of the Master's vineyard. From my heart I thank you

for the kindness, patience, forbearance and brotherly love you have ever manifested toward me. I thank you for words of cheer and timely aid in darkest hours. I thank you for what you have done. God bless you, one and all."

Rev. Kit Williams had also been employed as missionary, and had done a splendid work. The report of the board showed that each one of the missionaries had been paid $1,200. The object of Brother Powell's resignation was to accept work in Mexico. Resolutions of thanks and appreciation of his splendid work in Texas were unanimously adopted by the Convention. The Treasurer had received during the year $2,303.25, and $1,850 was raised for the following year's work. In 1883 a new board was appointed, and located at Belton.

The session of 1884 was at Dallas. W. R. Maxwell had been General Superintendent, and had pushed the colportage work. Eight brethren had been engaged in the work during the year; $1,498.70 had been collected on the field, and the total amount raised by Superintendent Maxwell, directly and indirectly, was $3,508.50.

The Convention met at Houston in 1885. At the last session steps had been taken looking to consolidation with the Sunday-school Convention of the General Association, and a committee appointed to visit that body made a report. A committee of seven was now appointed to confer with a like committee from that body. After a full and free conference this joint committee reported that "the consolidation of the Sunday-school forces in the State, under the auspices of one body, was both desirable and practicable." The following plan was also submitted:

1. For this year each body will appoint an equal number of the Board of Managers.

2. This new board shall appoint the General Superintendent.

3. The present missionaries of both boards may be continued.

4. The Consolidated Board to be located at Lampasas.

5. W. R. Howell to act as Provisional President.

6. The new board shall, from the two old constitutions, prepare a new one.

7. The next place of meeting to be fixed by the new board.

A committee was appointed to meet with the Convention of the General Association at Ennis, with full powers to consummate the consolidation. This meeting at Ennis convened on the 23d day of July, 1885, and the consolidation of these two bodies was consummated according to the terms adopted at Houston. Deacon W. R. Howell was elected President of the new body, and W. R. Maxwell was made Superintendent.

SUNDAY-SCHOOL CONVENTION OF THE GENERAL ASSOCIATION.

Up to 1875 the Sunday-school work within the bounds of the General Association had been done by a Committee on Sunday-schools, but on the 5th day of November, 1875, a convention assembled at Longview by previous arrangement, and organized a Sunday-school Convention for the General Association. It met with the Convention at Waco in 1876, and appointed a board.

In 1880 the organization of nineteen Sunday-schools and eleven county conventions is reported in the minutes of the General Association, and $256.86 worth of books had been sold by T. W. Compere. Twenty-two Sunday-schools were organized in 1884. Aid had been furnished to the Convention by the American Baptist Publication Society to the amount of $2,000. L. W. Coleman and Kit Williams had each worked six months for the Convention. W. R. Maxwell, who was in charge of the colportage work of the Sunday-school and Colportage Convention, was also employed to take charge of the colportage work of this Convention, in connection with that work, and he had organized fourteen Sunday-schools.

About this time the question of consolidation with the Sunday-school and Colportage Convention began to be agitated, and, at the request of that body, a committee was sent to the meeting in Houston in 1885. A plan of consolidation was agreed upon, and a joint meeting was arranged, to convene with the General Association at Ennis. At this meeting, on the 23d day of July, 1885, consolidation was fully effected, and the Sunday-school Convention of the General Association quietly dropped from among the active agencies of the church.

CHAPTER XXV.

BAPTIST NEWSPAPERS IN TEXAS, FROM THE ORGANIZATION OF THE GENERAL ASSOCIATION IN 1868 TO THE CONSOLIDATION OF BAPTIST PAPERS IN TEXAS, JULY, 1886.

At the beginning of this period, as we have already seen, the only Baptist newspaper then published in Texas was the Baptist Herald, by J. B. Link, editor and proprietor. Before this, and also afterwards, a number of feeble efforts were made from time to time to establish other papers, but they were evanescent. In 1870 there appeared in the Herald quite a number of communications, advocating schemes for a grand Baptist school in Texas. The Herald warmly seconded this movement, and contended that Texas Baptists should concentrate their efforts on one great central school as the best educational policy for Texas. Both Baylor and Waco protested, and the scheme did not make headway.

In 1874 The Christian Messenger was established at Paris by Rev. R. C. Buckner, the first issue appearing under date of January 3, 1874. This paper bid fair to become a permanent institution, and soon gained extensive circulation and influence, and was eventually made the organ of the General Association.

In 1877 Rev. Jonas Johnson bought a one-half interest in the Herald, and in February, 1878, Dr. O. C. Pope became joint editor with Dr. Link. In 1881, on

the death of Brother Johnson, the paper again came into the sole possession of Dr. Link.

In January, 1876, The Christian Messenger was moved to Dallas, and its name was changed to the Texas Baptist. Both papers were pushed with vigor and ability. The Herald continued to be published at Houston until 1883, when it was moved to Austin, and in January, 1886, was removed to Waco. In June, 1883, Dr. Buckner sold the Texas Baptist to S. A. Hayden, with a subscription list of more than 5,000.

Dr. Link had advocated consolidation of all our schools into one grand university. Dr. Buckner had suggested the consolidation of all our general bodies, as well as our newspapers. Soon after Dr. Hayden took control of the Texas Baptist he announced its policy to be for the unification of the Baptists of Texas in all their enterprises. Dr. S. J. Anderson purchased a half interest in the paper, and became joint editor with Dr. Hayden. Unification became its watch-word, and the distinguishing feature of its policy. The columns of the Baptist teemed with pleas for unification all along the Baptist lines in Texas. This proved to be a popular theme among the brethren, and was caught up by the masses, soon sweeping the State like a great tidal wave. The Herald also sanctioned the movement. Dr. Anderson sold his interest in the Texas Baptist to Dr. Hayden in 1885.

After the consolidation of the general missionary and Sunday-school bodies in 1886, to make unification complete, it remained to consolidate the newspapers. Two or three committees had been appointed to consummate this work, but the matter was finally referred to



S. J. ANDERSON.

the General Convention, meeting at Waco in 1886. The Convention heartily indorsed the movement, and determined that the consolidated paper should be located at Dallas, without setting forth any plan upon which the consolidation should be effected. In July, 1886, the consolidation was consummated by a sale of the Herald by J. B. Link to S. A. Hayden, editor and proprietor of the Texas Baptist, for $10,000, thus closing the separate existence of the Herald. Its last issue was July 8, 1886, in which a list of 6,000 subscribers was claimed. The consolidated paper was called the Texas Baptist and Herald, and was published at Dallas by S. A. Hayden, editor and proprietor.

CHAPTER XXVI.

DISTRICT ASSOCIATIONS, FROM 1868 TO THE PRESENT TIME.

The history of the earliest District Associations in Texas have been briefly sketched in former chapters, extending up to the year 1868, about the time of the organization of the General Association. After that period these Associations became so numerous that it is impossible in a work of the limited size of this to notice the history of all. It is proposed, in this chapter, to pursue, in a succinct form, the history of only a few of the strongest and most active District Associations in the State, commencing at the date just named. These will illustrate very clearly the work and activities of Texas Baptists, not only in the other Associations, but among the brotherhood generally.

UNION ASSOCIATION.

The thirtieth annual session of the old Union Association met at Navasota on the 10th day of September, 1869. J. H. Stribling was elected Moderator; O. H. P. Garrett, Recording Secretary; Horace Clark, Corresponding Secretary, and W. H. Thacker, Treasurer. Corresponding messengers were present from Little River, Tryon and Trinity River Associations; also from the Sunday-school and Colportage Convention and the State

Convention. M. V. Smith read the report of the board, showing much missionary work done during the year. There had been sixty-nine baptisms. Rev. F. Kiefer had been employed by the board to labor among the Germans, and his work had been very successful.

In 1870 the Association met at Independence. The old officers were re-elected. Three new churches were received. The collection for missions on Sunday was $70.85. F. Kiefer had been continued as missionary at a salary of $400 and house rent. He had baptized twenty-three and had witnessed eighty-seven baptisms in meetings in which he had been engaged; had organized two churches, and sold $250 worth of books. R. F. Harris had also been employed as missionary at a salary of $600. He had baptized eighty-two, organized one church and two Sunday-schools, and collected $123.76 on the field. There was $1,235 in cash and pledges raised for next year's work.

In 1871 the Association met with Willow Creek church, in Harris county. M. V. Smith was made Corresponding Secretary. Rev. Heisig, R. F. Harris and Henry Parnall had been employed as missionaries. There had been seventy-three baptisms and two churches organized. The Treasurer reported $1,903.30 received during the year.

At the session of 1872 forty-two churches were enrolled, and eight new churches were received. Five missionaries had been at work, and eighty-five had been baptized, eight churches and four Sunday-schools had been organized, and $1,890.05 had been received by the Treasurer.

In 1873 four missionaries had been employed, and

forty-four baptisms were reported; two churches and four Sunday-schools organized. The Treasurer had received $1,508.90, and $1,370.30 was pledged for next year's work.

The thirty-fifth annual session met at Montgomery. H. L. Graves was made Moderator. The great financial pressure in the country had greatly curtailed the work of the Executive Board. Only one missionary had been at work, and for only one-half of his time. He had baptized thirty-nine, and organized three Sunday-schools. The year closed with a debt of $350, but this was raised during the session. The Association was supporting one young minister at Baylor University, and $269.80 had also been raised for his support.

There were messengers from forty-seven churches in 1875. The Treasurer had only received $440.70. In 1876 G. W. Pickett was made Moderator. Rev. Mitchell and Rev. Harris had been employed as missionaries, baptizing fifty-one and organizing four Sunday-schools. From this time until 1886 little more than routine work was attempted. Regular annual meetings were kept up, but there was little change in the program.

The Association met at Independence in 1886. G. W. Pickett was elected Moderator; O. H. P. Garrett, Cleark; T. J. Hairston, Treasurer; and E. A. Baten, Corresponding Secretary. The property of Baylor University and Baylor Female College had been turned over to Union Association for educational purposes on the consolidation of Baylor and Waco Universities at Waco, and the removal of the female college to Belton. At this session a plan was proposed for carrying on these schools at Independence. There was a reorganization of these

schools, under the name of Crane College, with a separate male and female department, under the management of Professor W. W. Fontaine and R. E. Binford. W. G. Wood was missionary this year, and reported one hundred and one baptisms, and $7,597 contributed for all purposes.

In 1887 the Corresponding Secretary proposed in his report to aid several weak churches during the following year, and to have a strong missionary on the field. Accordingly $750 was pledged for this purpose. There were forty students in the male, and forty-four in the female departments of Crane College.

In 1888 L. E. Kellis was the missionary, and had constituted two churches, and raised $481.76 on the field. The Association determined to support a missionary on some foreign field, and $582.50 was raised for that purpose. In 1889 the Corresponding Secretary reported $1,074.75 collected. At this meeting, which was at Huntsville, a committee was appointed to prepare for a semi-centennial celebration at the next session of this body, but when the Association met in 1890 the committee had failed to perform the work committed to them. W. H. Cleveland was the only one present who was in the organization of the Association fifty years before. Another committee was appointed, and instructed to prepare a program for a semi-centennial session. The missionary reported twenty baptisms, and $728.44 collected. The Committee on Education reported that the old university property at Independence had been sold, and was now occupied by the Catholics as a negro orphanage, and recommended that steps be taken to recover it. This property had been sold at a great sacrifice

by the old Board of Trustees to satisfy a lien, and this transaction was causing great dissatisfaction. The semi-centennial services were held on Sunday afternoon, and there were addresses by Dr. R. C. Burleson, W. H. Cleveland, Willett Holmes and J. B. Link. The speakers referred with great pride and satisfaction to the glorious history of this Association, recounting that its organization took place at Travis, fifty years ago, with only three churches affiliating, Independence, La Grange and Travis; W. H. Cleveland, now present, being a messenger from old Travis; that this was the first Baptist Association in Texas; that its work and influence for good through all these years have been powerful factors in the development of Texas Baptists. The State Convention was organized by churches and men belonging principally to this Association, and on the recommendation of this body. It had brought the first missionaries to Texas, and was emphatically the mother of Associations and missions in this State; and last, but not least, was the patron of education and the fostering mother of Baylor University. What a glorious record! Let its memory ever live as an inspiration to others. This body of Christian workers did not by any means consider its work completed, but has continued in the same line.

Passing over a few years we find that the fifty-sixth session met with Waller church in 1896. Twenty-two churches sent messengers, and five new churches were received, among which were two Swedish churches. Abram Weaver was chosen Moderator. During the session the following resolution was adopted:

"That we again emphasize the importance of co-operation with the State Board in our mission work, and dis-

approve of such antagonism or criticism as is calculated to hinder its work."

The following was also adopted:

"Whereas, the Sealy and Buckhorn churches, which are members of this body, have, by published resolutions and church action, renounced all allegiance to Association and Convention, and have condemned the same as unscriptural; and,

"Whereas, said churches have committed themselves to that form of doctrine condemned by our General Convention at Belton last fall, known as Martinism, therefore,

"Resolved, That this Association withdraw fellowship from said churches."

An Executive Board, consisting of thirty-one members, was appointed and located at Houston. Two hundred and fifty dollars was pledged for the ensuing year. Two general missionaries had been in the field, at a salary of $300 each.

In 1897 the Association met with the Missouri City church, with twenty-one churches affiliating. Six new churches were received into the fellowship of the Association. L. Ellege was made Moderator; $181.25 had been collected for mission work, and $285 was pledged for next year's work.

The fifty-eighth session met with the Waller church in August, 1898. Thirty-nine churches were enrolled, and three new churches were received. W. J. Durham was chosen Moderator, and J. F. Dobbs, Clerk. There had been no general missionary employed, but ten weak churches had been aided.

The fifty-ninth session of the Association met with

the First church at Alvin, August 11, 1899, with an enrollment of thirty churches. H. M. Burroughs was chosen Moderator. The Committee on State Missions, among other things, said: "Your committee would urge upon the churches of Union Association to put themselves fully in line with the Convention Board, and work with them for the evangelization of this great State." There had been no general missionary, but three missionary pastors, whose salaries had been supplemented by the Executive Board, had been in the field. The First church of Galveston had contributed during the year for all purposes $5,442.30, and the First church of Houston $3,119.99.

WACO ASSOCIATION.

This body met in 1868 at Bald Springs, twenty miles north of Waco. W. C. Buck preached the introductory sermon, after which J. W. Speight moved to adjourn to Waco. Brother Lockett, the pastor, protested very earnestly, but the motion carried, and the whole Association set out in a body for Waco, without waiting for dinner or feeding their horses. Arriving about sunset they were received by the brethren there with open hands and hearts. The reports at this session showed a prosperous condition of the work. There had been two hundred and four baptisms during the year, and one hundred and fifty-four received by letter.

In 1869 R. C. Burleson was Moderator. Little missionary work had been done this year. The Executive Committee was instructed to employ a missionary for his whole time. A special committee, appointed to inquire

concerning the "fellowship" and order of Ebenezer church, reported: "The fellowship broken and the church in disorder." A committee was appointed to visit that church, with a view of healing the breaches.

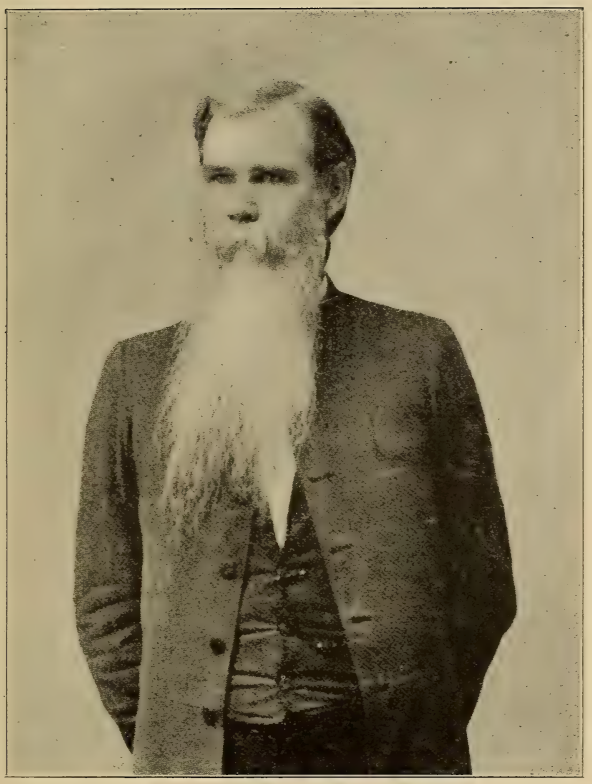
The meeting in 1870 had messengers from sixteen churches, with a total membership of ten hundred and fifty-three. There had been seventy-one conversions, and one hundred and twenty-eight received by letter. A committee to consider a communication from certain colored churches recommended "that a committee be appointed to aid the colored brethren by counsel and correspondence, to organize into an association without delay, and that the most cordial feelings and correspondence be maintained between the white and colored brethren." The committee appointed at the last session on Ebenezer church reported the church still in disorder, and advised the brethren to call a council of sister churches. Little mission work had been done during the year, except in nursing weak churches.

On a general review of the work of the Association for the decade of its existence there had been about twelve hundred and fifty baptisms, the result of its missionary labors. At the twelfth session, which met with East Waco church, twenty churches affiliated. Ebenezer church, having been restored to order, was admitted to fellowship. The mission work had been very prosperous. W. W. Harris was employed by the Executive Board in April, 1871, at a salary of $1.000, and his career as an evangelist in the bounds of the Association was brilliant and most successful. Many of the churches had enjoyed great revivals, and two hundred and seventy-two baptisms were reported.

The meeting at Marlin in 1873 showed twenty-two churches affiliating, and two hundred and fifteen baptisms were reported. A new plan for mission work was adopted. Instead of a Missionary Board, there was to be a Missionary Convention of Waco Association. This lasted but one year, however.

At the meeting at Bremond in 1874, Dr. B. H. Carroll preached the introductory sermon. The plan of a Missionary Convention having been abandoned, a Mission Board, composed of one member from each church, was appointed, and this plan has been adhered to ever since. It has proved wonderfully successful. Each board member is chosen by his own church, and recommended to the Association. There is a President of the board, and four Vice Presidents are chosen every year. The territory of the Association is divided into four districts, with a Vice President in each; and there is one board meeting in each district, arranged by the Association, which is published in the minutes. The President, in addition to his regular duties, acts as Corresponding Secretary and Treasurer.

In 1875, at Waco, there were twenty-five churches affiliating, with a total membership of sixteen hundred and eighteen. Two missionaries were kept in the field this year—V. G. Cunningham in the city, and J. B. Parrock outside. In 1876 twenty-six churches sent messengers. J. B. Parrock had been kept in the field as missionary, and three hundred and ninety-six baptisms were reported. In Waco alone there were one hundred and fifty-seven baptisms. Great revivals were also reported in 1877, with three hundred and nine baptisms. The total membership of the Association was now twenty-



ELDER B. H. CARROLL, D. D.

three hundred and thirty-seven. The Sunday-school work was now committed to the Missionary Board. In 1878 there were one hundred and sixty-eight baptisms reported, and $354.70 had been raised for Associational missions. In 1879 there had been two hundred and forty-one baptisms. W. S. Huff had been missionary, at a salary of $50 per month. Instead of employing a missionary for the ensuing year, the pastors were requested by the Association to supply the destitution. At the session of 1880 twenty-two churches sent messengers; $805.45 had been collected and paid to the missionaries of the General Association, according to the plan of co-operation agreed upon at the last session.

FIRST HALF OF THIRD DECADE.

During the next five years the Lord greatly blessed the work of the Association. There were earnest, harmonious labor and active co-operation in every department of the work. All over the Association brethren were made to rejoice, and sinners were being converted. Forty churches had affiliated with the Association, all or part of the time. There were thirty-one churches in 1881, and thirty-six in 1885. While new churches had been organized, others had been dismissed to join other Associations. The total membership at the beginning of this period was twenty hundred and forty-nine; at the close in 1885 it was twenty-seven hundred and forty-nine. The total number baptized was nine hundred and seventy, and ten hundred and seventy had been received by letter. The total contributions for missions and orphans' home were $10,679.42. The missionaries sup-

ported in whole or in part, were, in the Associational field, T. D. Suttle, T. M. L. Duncan, J. Daffin, J. T. Crawford, V. G. Cunningham and S. F. Sparks; on the frontier, R. S. Hurt, W. B. Long and J. R. Kelly; on foreign fields, W. B. Bagby and Z. T. Taylor, in Brazil, and W. D. Powell, in Mexico; also general missionaries, L. W. Coleman, Kit Williams and A. J. Holt.

SECOND HALF OF THIRD DECADE.

During the five years from 1885 to 1890 there were sunshine and shadows. Threatening obstacles appeared in the pathway of harmony and progress. A formidable heresy, known as Martinism, promulgated by M. T. Martin, a member of the Waco church, gave great trouble to the Association towards the close of this period. This departure from the faith will be examined specifically in a future chapter on Heresy, under the head of Martinism. Although this greatly troubled the churches and disturbed the fellowship of the Association, yet the brethren promptly and boldly met the difficulty, and still, even when the battle was the hottest, they pressed onward with their great work. At the beginning of this half decade, in 1886, there were thirty-five churches affiliating with the Association; at the close of it, in 1890, there were forty-eight churches. The total membership in 1885 was thirty-one hundred and seventy-six; in 1890, forty-one hundred and forty-one. In this five years there had been thirteen hundred and nineteen baptisms, and seventeen hundred and twenty-six otherwise received. The amount of money contributed for all purposes was $17,899.49. There were now thirty-six meet-

ing houses within the bounds of the Association, the total value of which was $77,050.

FOURTH DECADE.

The thirty-second session of Waco Association was held at Moody in 1891, with fifty churches affiliating. W. D. Gains was made Moderator. In November, 1890, Reagan church had formally withdrawn from the Association, justifying her action by Section 2 of Article 4, of the constitution, which, according to their construction, gave them this right. The section referred to is as follows:

"This Association admits the right of any of her churches at any time to withdraw from her, and she claims the right to withdraw from and disfellowship any church which shall depart from the principles of this compact, or become heterodox in faith, or disorderly in practice; and to this end she may institute inquiry concerning fellowship and order."

The Association took cognizance of this action by this church, and unanimously decided:

1. That the church was not correct in her construction.

2. That the language referred to should be construed to mean, "This Association admits the right of any of her churches to withdraw from her at any time when the Association is in session, the Association consenting to the same."

The Association evidently acted without due consideration in adopting this decision. It is contrary to the plain import of the language used, and it certainly ad-

vances a theory antagonistic to the independency of the churches. It seems to proceed on the untenable hypothesis that the Association is a representative body, composed of churches, bound together by a compact, thereby compromising the independence of the church, and claiming for the Association the right to control the action of the church. This theory is glaringly unbaptistic. Indeed, the theory advanced by this section of the constitution, "that the Association is a *compact* entered into by the churches," is not supported by any known authority. A church cannot make such a *compact*, if it should attempt to do so. The very nature of a church organization forbids it. What right has an Association to deny the right of a church to affiliate with whatever body it may choose? The church is not a member of the Association, and the Association obtains no jurisdiction over it during the interval between sessions, by reason of its having heretofore affiliated with that body by sending messengers.

According to Section 3, Article 1 of the constitution, the Association is "composed of delegates from the churches" (evidently meaning messengers), and not of churches. The only relation that exists between the Association and the churches is that of fellowship and comity. When a church is received into an Association it is not received to membership, assuming compact obligations, but only to fellowship through the messengers. As a matter of comity alone it is doubtless good order and the best policy for a church desiring to affiliate with another Association to ask a letter of recommendation from the Association with which it has heretofore affiliated, but it is not compelled to do this, and the As-

sociation has no right to complain if a church affiliates with another Association without asking for a letter, because the first Association obtained no jurisdiction over that church. When this letter is presented to the new Association its only use, effect or significance is to satisfy the new Association of its soundness in the faith and its orderly condition; but if no letter be presented no objection should be made on that account, but the facts are easily obtained otherwise by an investigation, and just as satisfactorily. The letter is not of the nature of a letter from a church to one of its members, because the same relation does not exist.

The word "compact" used in the constitution is probably a misnomer, which crept in unawares. The Association being composed of messengers, and not of officers, when its session ends, the relationship between it and the affiliating church ceases; and in the absence of this, any action taken by the Association towards withdrawing from a church, as in anyway calling that church to account for disorder, is extra judicial and unjustifiable meddling with the affairs of the independent church.

It is not intended here to dispute the right of an Association to disfellowship any church or individual for gross disorder or heresy in certain exigencies, but this right is no more applicable to a church that has heretofore affiliated with it, than to an outside church, that has never had any connection with it.

At the session of 1891 there were five hundred and ninety-four baptisms reported. In 1892 the Association alligned itself with the centennial movement inaugurated by the Southern Baptist Convention, and raised a centennial fund of $1,355.95. In 1893 five hundred and

thirty-eight baptisms were reported. At this session a committee appointed to draft resolutions expressing the sense of the Association on certain heresies reported, through Dr. Burleson, as follows:

"Whereas, several of our churches have been greatly disturbed for two or three years by a heresy familiarly known as 'Martinism,' which is in reality only a remodeling, or conglomeration of the old heresies, known as Hyper-Calvanism, Two Seedism and Campbellism, yet this revamping of old and deadly heresies is so adroitly mixed up with and concealed under the dear old Bible doctrines of assurance, atonement and other doctrines of grace, that many good, unsuspecting Christians have been led astray, to their great injury, and to the disturbing of the peace of our Zion. Your committee, therefore, recommend that Waco Association solemnly and emphatically advise and warn all good Christians and churches to beware of the fatal and delusive heresies of Martinism on regeneration, repentance, faith, prayer and assurance. This last precious doctrine of assurance Martinism confounds with presumption. We therefore advise all of our churches and pastors to observe strictly the Bible rule: 'If any come to you and bring not this doctrine (the old-time religion), receive him not into your houses, neither bid him God-speed, for he that biddeth him God-speed is partaker of his evil deeds.'"

There were five hundred and ninety-two baptisms reported in 1894. In Waco alone, at a meeting held by the pastor, B. H. Carroll, there were one hundred and eight additions by baptism. In 1895 three hundred and thirty-seven baptisms were reported. Although the Association had heretofore declared its judgment in most

emphatic terms on the heresy of Martinism, yet it was felt to be necessary now to again define its position on this matter, and the following, introduced by George W. Truett, was adopted:

"Whereas, in various portions of Texas, Baptist churches are being divided, and schismatic bodies organized in antagonism to Baptist churches by the advocates of the heresy known as 'Martinism;' and,

"Whereas, at this time there seems to be a preconceived plan aggressively to propagate Martinism in Texas, therefore,

"Resolved, That the Waco Association declare nonfellowship for the doctrines and followers of M. T. Martin, and urge our Baptist bodies throughout the State to take similar action, to the end that Baptist churches and principles may be protected and preserved."

The thirty-seventh annual session met with the East Waco church in 1896, with an enrollment of thirty-eight churches. The Mission Board reported $7,037.18 received and disbursed during the year. A general summary made at this session shows that the contributions for all purposes, from the organization of the Association in 1860 to 1897 amount to $78,186.07, exclusive of pastors' salaries, church home expenses and contributions for minutes. Also that the total number of baptisms reported is seventy-five hundred and eighty-five. The total membership of the Association was now about forty-three hundred. This summary shows also that there were twenty-three churches within the Association, that own houses of worship, the aggregate value of which was $81,500.

Fortieth Annual Session.—Waco Baptist Association

met with Speegleville church, September 22, 1899, with J. B. Kendrick in the chair. Thirty-six churches were enrolled, and four new churches were received. The report of the Committee on Church Letters reported as follows: "Baptisms, 352; giving to all objects, 10 churches; giving to nothing, 6 churches; to only two objects, 3 churches; number of churches reported, 36; not reported, 9; all have pastors except two; 144 more baptisms this year than last; 29 churches report baptisms." It was determined that a missionary shall be employed for all his time at $75 per month. For all purposes the contributions reported amounted to $3,160. The present membership of the churches now affiliating with the Association is 5,158, as reported in the letters. Pending consideration of the report on State missions, $916 was reported to this work, to be paid by November 1, 1899. On the election of officers B. J. Kendrick was made Moderator; Holmes Nichols, Clerk; and H. T. Vaughan, Treasurer. There are twenty-eight ordained ministers and thirteen licentiates in the Association.

SODA LAKE ASSOCIATION.

As we have already seen, this was originally Sabine Association, organized in November, 1843, at Union church, in Nacogdoches county, and that this association divided in 1847 on the mission question. The missionary element organized under the name of "Eastern Missionary Baptist Association," and at its second session, in 1848, changed the name to Soda Lake Association, as better indicating the locality of the body. It soon embraced almost all East Texas. As Union Association

was the mother of the associations in the west, so Soda Lake has been the mother of the associations in the east. During the past history of this Association a number of the strongest men among Texas Baptists have, at different times, been moderator, Samuel Herrin, who so boldly and successfully upheld the cause of missions in the east, being the first. Then Jesse Witt, of whom Creath has written: "Elder Witt was great in goodness. For thirty-seven years he maintained an unspotted Christian character, and for thirty years did he labor in his Master's vineyard. He was great, intellectually. As a pulpit orator he had not his equal inTexas." We may also mention the Rev. David Culberson, father of the Hon. David B. Culberson, so long the able Congressman from that district; the eloquent A. E. Clemmons, a matchless pulpit orator; also J. M. Griffin, W. H. McClelland, D. B. Hale, E. B. Blalock and E. B. Eaken.

New Salem Association on the north, Harmony on the south, and Liberty on the west, were all composed mainly of churches from Soda Lake Association. This organization, connecting through the Eastern Baptist Association of 1847 with the Sabine, organized in 1843, is, next to Union, the oldest Baptist association in the State. Since so many new associations have been formed, it is not now as strong as it once was. The session of 1899 was held with Judson church in September. Only twenty-one churches were enrolled. S. M. Russell was elected Moderator; J. M. Callaway, Clerk; and W. W. Nelson, Treasurer. S. M. Russell was chosen missionary at a salary of $50 per month. The Association declared itself in full sympathy and co-operation with the General Convention work.

TRINITY RIVER ASSOCIATION.

At the organization of this Association, as told in a previous chapter, there were only six churches co-operating. As an earnest that the foundations of this pioneer Association were being laid in the soundest principles of the Baptist faith, we have only to remember that Z. N. Morrell and N. T. Byars were the moving spirits. This Association was one of the several daughters of old Union Association, but was in no sense the result of discord or dissatisfaction with the parent body, but only due to its rapid growth and expansion. Its territory extended at this time one hundred and fifty miles from south to north.

At this time there were twenty-six churches affiliating with the Association, with a total membership of five hundred and fifty seven. In 1857, at the tenth session, the minutes show thirty-four churches, with a membership of twelve hundred. In 1860 Waco Association was organized of churches from this Association. Through the vicissitudes of the war and the depressions of after years, Trinity River Association showed great strength and activity. As new associations were formed the territory was contracted, but this body still exists, and has passed its semi-centennial anniversary. It met in its forty-seventh annual session with Buffalo church in October, 1895. Twenty-four churches sent messengers. W. R. Hollis was elected Moderator, and J. M. Peters, Clerk. E. A. Puthuff had been sustained as missionary by the assistance of the State Sunday-school Board. There had been twenty-eight baptisms, and the minutes now showed a total membership

of 1,056. The forty-ninth session, which met with Corinth church, showed little change, except that the number of baptisms had increased to seventy-four.

Fiftieth Annual Session.—This was the semi-centennial session of Trinity River Association. It met at Jewett, October 1, 1898. Twenty churches sent messengers to this meeting. W. B. Hollis was re-elected Moderator; W. T. Chase, Clerk, and K. M. Shepard, Treasurer. Dr. R. C. Burleson was present, and preached the semi-centennial sermon. R. W. Swain, the only survivor of the original constituent members of the Association of fifty years ago, was present, and was warmly greeted by the entire body. The minutes showed a total membership at this session of only about nine hundred. S. P. Cummings, who had been Corresponding Secretary for a great many years, was re-elected.

SAN ANTONIO ASSOCIATION.

As this Association has not been heretofore mentioned we must go somewhat back of the date proposed in this chapter, so as to include in this sketch its organization. In 1858 a convention was called by some of the leading brethren in that section embracing Bexar and many other adjacent counties, to meet at Shiloh church, in Atascosa county, for the purpose of organizing a Baptist Association. At this meeting there were messengers from seven churches—Refugio, Goliad, St. Mary, Helena, Escondido, Nenescestown and Hondo. The minutes of this meeting are not accessible, but from other sources it appears that an organization was effected under the name of San Antonio River Association. In a few

years the name was changed to San Antonio Association. This body covered a large territory, extending to the coast on the south, and embracing seven or eight counties.

In 1863 several other churches had affiliated with the Association, and the annual meeting was with Mount Hope church, and nine churches co-operated. R. M. Currie was the Moderator, and E. A. Briggs, Clerk. S. C. Orchard had been employed as missionary for one-half his time. A committee appointed on the spiritual condition of the churches reported all suffering from a spiritual dearth. In 1864 the Association met at San Antonio, with messengers from nine churches.

At the session of 1866, at Helena, fifteen churches were enrolled. J. N. Key was Moderator, and H. C. Pearcy, Clerk. At this session a negro church sent messengers with a petitionary letter, but they were advised to wait until further consideration as to the propriety of this relation. It was afterwards determined by both whites and blacks that separate organizations was the proper policy. By 1883 the affiliating churches had increased to twenty-five, with a total membership of one thousand, one hundred and ninety-nine. Eighty-six baptisms were reported. W. H. Dodson was made Moderator at this meeting, and J. J. Maurer, Clerk.

In 1889 the Association met in San Antonio, and twenty-nine churches were enrolled. The first Mexican church and a German church were received at this meeting. In 1891 forty-five churches were enrolled, with a total membership of twenty-three hundred and ninety-six, and one hundred and seventy-one baptisms were reported. In 1892 there were thirty-eight churches; $969

had been collected during the year. The churches of the Association had paid out during the year for all purposes, including church buildings and pastors' salaries, $13,962. To the session of 1893 forty-five churches sent messengers. This year $18,555 had been paid out by the churches, and the property owned by them amounted in value to $73,656. In 1894 all departments of associational work had been very prosperous. Four hundred and seventy-nine baptisms were reported, and seven missionaries had been in the field. E. E. King was Moderator, and J. W. Daniels, Corresponding Secretary. Forty-one churches sent messengers to the session of 1895, which met at Charco. The letters reported two hundred and eighty-five baptisms. At this session a resolution was adopted approving the position recently taken by the State Convention at Belton in reference to Martinism and Fortunism, declaring non-fellowship with all churches or individuals holding to these heresies.

Thirty-eighth Session.—San Antonio Association met in 1896 at Leesville, in Gonzales county. Forty-two churches were enrolled, with a total membership of thirty-one hundred and thirty-four. Two hundred and sixty-nine baptisms were reported. In 1898 the Association met at Floresville, and thirty-seven churches affiliated at this meeting. W. W. Sloan was elected Moderator; G. W. Coltrin, Clerk, and C. D. Daniel, Corresponding Secretary. The number of baptisms reported this year was two hundred and twenty-two. The letter from Sandy Grove church contained a request for the Association to define its position on divorce and marriage, on which the Committee on Digest of Letters reported as follows:

"We recommend that this body of ministers and members of Baptist churches put itself on record as believing that the teachings of Christ in Matt. 5:32, Matt. 19:9, Mark 10:2-12, and Luke 16:18, forbid divorce for any other cause than adultery or fornication, and do not authorize re-marriage of the divorced.

"D. S. SNODGRASS,
"C. A. BRELSFORD,
"G. L. ROBERTS."

Forty-first Annual Session.—San Antonio Association met in 1899 at Stockdale on the 21st of October, and was called to order by W. W. Sloan, Moderator of the last meeting. Thirty-five churches co-operated in this meeting by sending messengers. On permanent organization, A. J. Harris, pastor of the First church of San Antonio, was elected Moderator; W. H. Blanton, Clerk, and W. W. Sloan, Treasurer and Corresponding Secretary. The total membership of the co-operating churches, as shown by the letters, was twenty-seven hundred and seventy-six, and two hundred and sixteen baptisms were reported. The total value of the property owned by the churches was $41,345, and the total amount paid out for all purposes was $9,377. Elder Otto Beckelman, who had been for a number of years German missionary, was again employed, and Elder Rodrigo Cruz was employed as Mexican missionary.

The strongest church in the Association is the First Baptist church of San Antonio. From its organization the Association had fostered a special mission work at the city of San Antonio. As a center of population it was deemed a most important field. In December, 1860, Rev. John H. Thurmond, a missionary of the Associa-

tion, came to the place and held a meeting of much interest, collecting together the few scattering Baptists, and on the 13th day of January, 1861, the First Baptist church of San Antonio was constituted. There were thirteen constituent members in the organization, of whom two only survive, E. C. Huston, of Floresville, and Mrs. Charlotte T. Jones, of San Antonio, who still holds membership in the church, and is active in every good work. Thurmond became the first pastor, and his pastorate continued until 1866. The letter to the Association in 1863 reports forty-one members. After the resignation of Mr. Thurmond there was no regular pastor until 1876. The State Convention regarded San Antonio, with its rapidly increasing population of so many nationalities, such an important mission field, and Baptist sentiment was so weak there, that the church was aided and supplied most of the time by missionaries of the Convention. J. W. D. Creath, General Agent, devoted special attention to this mission, and in 1869 began the work of raising funds for a church building. Creath reported to the Convention in 1870 that $1,020 had been raised for this purpose. In 1873 Creath resigned the work of General Agent, and devoted his entire time and talent to San Antonio.

In 1876 a special committee appointed by the Convention reported that a lot had been purchased for $1,000 and a church building erected at a cost of $10,000. The church now called Dr. W. H. Dodson as pastor. In 1880 San Antonio church was reported to the Convention as self-sustaining, and the property was estimated to be worth $15,000. Dodson continued his pastorate until 1884, and after his resignation the pastors were in the

following order: J. A. Hackett, E. C. Gates, J. N. Prestridge, E. E. King and A. J. Harris. Dr. King's resignation took effect in January, 1897. His pastorate had been continuous for almost seven years, and had been very prosperous, and the church was now strong and doing a good work. The pastorate of Brother Harris began in January, 1897, and the fourth annual call in January, 1900, was unanimous. His pastorate has been very prosperous, and the First Baptist church of San Antonio is becoming one of the strongest and most active churches in the State.

CHAPTER XXVII.

TEXAS GERMAN BAPTISTS.

Immigration from Germany had been, from our early history, flowing into Texas, until quite a large population of Germans, and of an excellent class of citizens, had settled principally in the western part of the State. There was a great deal of infidelity among them, and great interest was felt by our brethren in their conversion. Every avenue of approach seemed to be cut off. They could not speak the English language, and did not care to learn. But in the providence of God a German boy, by the name of Frank Kiefer, was led to Christ in the following manner:

In 1854 Dr. R. C. Burleson became pastor of the Independence church, and a revival of great power was enjoyed. This German boy kept a cake and beer stand near where the meeting was in progress. Partly for amusement, and partly to pass away his dull hours, he attended the meeting. He understood little of the language, but the earnestness of the preacher and the deep feeling manifested by the congregation produced strange and, to him unaccountable, impressions on his mind, and he felt impelled to continue his attendance. Soon he felt a yearning desire for the unseen power that made those Christians happy. It was not long until he was converted, and on a confession of his faith was baptized by Dr. Burleson. He soon made known that he was deep-

ly impressed that his life-work was to preach the Gospel. Dr .Burleson then took him to Baylor University and educated him, and he was prepared for the ministry. He was a bright student, and learned to speak the English language fluently, as well as the German.

In 1858 he was ordained to the full work of the ministry, and was made missionary by the State Convention. In 1860 he held a protracted meeting in a German settlement in Washington county, and a number were converted. In 1861 he, in conjunction with some other ministers, organized the first German Baptist church in Texas. This church was organized in the house of Mr. Miller, at Greenvine, in Washington county, and was called Ebenezer, and is still a flourishing church. The minutes of Union Association for 1871 show the membership of this church to be one hundred and thirty-one, and supporting a pastor for his whole time. The war coming on, little could be done until its close. Brother Kiefer, who was the only German Baptist preacher in Texas until 1868, still held the field, with varying success.

Now F. J. Gleiss, who had been a Methodist preacher for seven years, embraced the tenets of the Baptist faith, and he, with his wife, united with Ebenezer church. They were baptized by Brother Kiefer, and he was soon ordained, and set apart to the full work of a Baptist minister. He at once became pastor of this church, thus becoming the first German Baptist pastor in Texas. He was an earnest and faithful minister, and the Lord blessed his labors among his people abundantly. He and Kiefer labored together with great success among their people for several years, until Kiefer went abroad as a

missionary, leaving Gleiss alone in his labors, which were greatly blessed.

On the 20th day of November, 1869, the second German Baptist church in Texas was organized at Cedar Hill, in Washington county, and called Cedar Hill church. About this time Rev. F. Keisig arrived from London, and became pastor of Cedar Hill church. From these small beginnings, and through many trials and discouragements, the German Baptists in Texas have steadily advanced to a strong and prosperous body of consecrated Christian workers in the great Baptist brotherhood of Texas. They now have sixteen churches and twelve pastors, with a total membership of eight hundred. Every church has its own meeting-house, and ten of them own also parsonages for the use of the pastor; and every church has a Sunday-school. The following is a complete list of the churches, with their location and date of organization:

GERMAN BAPTIST CHURCHES IN TEXAS.

NAME.	PLACE.	COUNTY.	ORGANIZED.
Ebenezer	Greenvine	Washington	1861
Cedar Hill	Cedar Hill	Washington	1869
Lebanon	Harwood	Gonzales	1876
Houston	Houston	Harris	1879
Elm Creek	O'Daniel	Guadalupe	1883
Brenham	Brenham	Washington	1884
Bethel	King	Coryell	1886
Cottonwood	Moreville	McClellan	1884
Denton	Denton	Denton	1886
Kyle	Kyle	Hays	1886
Waco	Waco	McClellan	1890
Dallas	Dallas	Dallas	1891
Canaan	Coryell City	Coryell	1891
Salem	Needville	Fort Bent	1893
Blue Mount	Blue Mount	Denton	1894
Hurnville	Henrietta	Archer	1894

GERMAN CONFERENCE.

For the year 1884 the German Conference was organized, which is the same in its general features as our associations. The seven German Baptist churches in the State at that time all went into this organization, having a total membership of about three hundred. The ministers participating in this organization were F. Kiefer, F. J. Gleiss, J. Gronde, A. Hausler, F. W. Becker and J. E. Sydow. This Conference has continued to hold its annual meetings regularly, and has kept a missionary in the field, who has been well sustained. Since the organization of this Conference the Moderators have been as follows: F. J. Gleiss, A. Hausler, L. Glaser, F. A. Petereit, F. Heisig and F. Sievers. A complete list of ordained ministers now, in 190, included in this Conference, is as follows: F. J. Gleiss, J. Gronde, J. E. Sydow, A. Hausler, F. A. Petereit, F. Sievers, A. Stern, C. Keller, C. Ohlgart, D. Kuchenbecker, A. Becker, O. Beckelman and F. Heisig.

At the session of the German Conference in 1894 they decided to drop their co-operation with the Northern Board and do all their work through the General Convention, and make all their contributions through that board, looking to it for all their help. In 1895, it appears from the reports that while the total membership of their sixteen churches was only eight hundred, their contributions had averaged about $2 per annum, which is a splendid showing. There had been three missionaries employed, and seventy-one baptisms were reported. There seems to be an increased influence towards Americanizing all classes, and as they become, year by year,

more and more assimilated to our American churches, there is less disposition to confine themselves exclusively to German churches. The Germans, as a rule, are hard to reach, and slow to move in religious matters. There is not an open door that seems very inviting, but there is great stability when they once accept our faith, and they are, by all odds, the most liberal givers to all missionary enterprises.

MEXICAN CHURCHES.

The Mexicans, as a general rule, are very unlike the Germans. They lack the firmness and strength of purpose so apparent among the latter. They are very approachable, however, and there is an open door for the Gospel, but they require constant training and support. Their churches fall easily into disorder, and need constant encouragement. In 1887 there was a Baptist church organized among the Mexicans at Laredo by W. M. Flournoy, a missionary to Mexico. In June, 1888, Dr. W. D. Powell, who had been a missionary in Mexico, came to San Antonio with an invalid daughter, and began preaching among the Mexicans. Soon there was a great awakening among them, and many were converted. Among those baptized by him was Amanuel Trevino, who had been a preacher among the Presbyterians. He was ordained, and at once appointed by the board to labor among his people at that place. His salary was guaranteed by that noble Christian woman of Dallas, Miss Eliza McCoy, who continued to pay it for several years. Miss Mina Everett was also appointed to this work to labor among the women.

In 1889 Trevino reported thirty-seven baptisms, and one church organized at San Antonio. In 1891 Rev. C. D. Daniel, of San Antonio, was employed as general missionary to the Mexicans, and two more churches were organized, making now four active working Mexican Baptist churches in Texas. The church building at San Antonio had also been completed, principally by the labors of Miss Mina Everett. In 1892 a church was organized at El Paso, under the leadership of Dr. Alex Marchand, who pushed the work with such zeal that in 1893 it numbered one hundred members. There were now nine churches in the State, almost wholly of Mexican citizens, located as follows: San Antonio, San Marcos, Reedville, Del Rio, New Berlin, Pecos, Laredo, San Angelo and El Paso.

Brother C. D. Daniel, in connection with his pastoral work at San Antonio, has for several years had the oversight of the missionary work among the Mexican population, and the work there is making some progress. It is impossible, however, for him to give personal attention to other portions of the field, but the outlook generally is encouraging. In December, 1899, the State Board employed Brother Daniel for his whole time to labor among the Mexicans, and he has given up pastoral work, and is now devoting his whole time to the Mexican mission work.

CHAPTER XXVIII.

BUCKNER ORPHANS' HOME, FROM ITS FIRST CONCEPTION IN 1877.

This is a strictly non-sectarian charity, open to all churches and all people, and to the world. Its property, however, is secured to the Baptists forever, and is inalienable. It is located about seven miles east of the city of Dallas, on the Texas & Pacific railroad. We cannot better show the origin and early history of this institution than to quote from the report of the General Manager to the Board of Directors, adopted October 3, 1893, as follows:

"On the 7th day of December, 1877, as editor of the Texas Baptist, Rev. R. C. Buckner addressed the first of a series of open letters to the deacons of Texas churches on the practical duties of their office, and for the first time intimated a purpose, previously formed in his own mind, to form an orphanage, which should be extensively under the control of deacons. These editorial letters were continued through several months to beget an interest, and then, at his request, Deacon W. H. Trollinger called for a convention of deacons, to meet at Paris, July 17, 1878.

"*First Meeting.*—At that meeting a resolution was adopted, embracing these words: 'Resolved, That we endeavor to establish an Orphans' Home,' and Dr. Buckner was appointed General Superintendent of the enterprise, with several good brethren to assist in raising funds. Predictions of failure were rife. A distinguished United

States Senator, who had been a personal friend from his boyhood, said: 'Robert, you don't know what you are about; your plans are in violation of business principles.' The charge of impracticability came from high places. One said: 'It would be folly to commence with less than $75,000.' But his faith was not shaken in the least, and he has never reared or for a moment doubted the success of the enterprise, so he has often said.

"Before a great while an offer of twelve hundred acres of land was made as a bonus to secure the location in Tarrant county, and another of three hundred acres and $1,000 cash was proposed to secure the location in Eastern Texas; but on account of criticism the first was withdrawn; the second was paralyzed by certain opposition.

"*Site Bought.*—On the 25th day of September, 1880, Dr. Buckner selected a tract of forty-four acres of land, where the buildings now stand, belonging to J. F. Pinson, for which he asked $500 cash. Two days thereafter the Board of Directors convened on the spot, approved it, the money was paid, and then and there the 'Home' was

"*Dedicated,* September 27, 1880, in a cedar log house, fourteen by eighteen feet, which had been built as a residence by a pioneer, John Neely Bryant, in 1841, and was the first house within a radius of one hundred miles of where the city of Dallas now stands (save a picket tent on the bank of Trinity river, which he occupied while building). It was also Dallas' first postoffice later on, and was afterwards removed to its present site. The dedication services were led by the Manager, R. C. Buckner, with only a quorum of the Board of Directors to participate, as no announcement had been made. The members of the board present were: E. F. Brown, President; J. R. Rodgers, Secretary; J. M. Graves, Treasurer; Sam Smith and L. H. Tilman.

"*First Opened.*—But in the meantime the institu-

tion had been opened, December 2, 1879, in a rented cottage in Dallas, with only three children.

"*First Building.*—In the spring of 1881 a frame house sufficient for twenty-five children was erected on the forty-four acres purchased, at a cost of $841.19, and the young institution was then opened with eight children, in its own domicile, April 5, 1881, land and house paid for, and $59.45 cash on hand. This, with cost of the land, made the value of the property only $1,400.64, after nearly four years' work.

"*Foundation Work.*—This was foundation work and progress was slow. There were all the usual officers and committees, but the location was in the country, money was needed when on hand, before it could be had from the Treasurer by the usual forms; committees were hard to assemble, and were a hindrance. But the board soon dispensed with all such hindrances and frictions, declared that Dr. Buckner 'had always been the absolute Manager of the institution,' and, passing a sweeping resolution, made him 'General Manager unconditionally,' and set him at liberty in an open field, formally, as he had been practically.

"*Enlargement.*—The General Manager then bought additional lands on his own judgment and his own personal credit, and made improvements in the same way, as all financial obligations had been from the beginning, and are still carried by him personally. All deeds were made, however, to the 'Home,' in its own incorporated name, no individual owning, or being able to claim or inherit, any interest in the property. He repeatedly mortgaged or otherwise encumbered his own property, to secure unencumbered titles to the lands bought for the 'Home.' Other buildings were erected, stock, furniture, barn and school house provided, and a family of sixty-five orphans was gathered and cared for.

"*The Manager's First Contribution.*—Up to this period the Manager had never received a dollar for his

work, but made as a free-will offering all the time, care, toil and anxiety, which, with the aid of good friends, had founded and enlarged what was then recognized as a large and flourishing institution. He afterwards gave $700 at one time, and $2,000 at another, besides other smaller amounts at intervals. A sufficient apology for the statement of these facts in this connection is that the re-affirmation and indorsement by the board, in the adoption of this report, will put to silence some gain-sayers, whose unjust criticisms were mortifying, and it will also show the encouraging contrast between the small beginning made under unfavorable circumstances and the present prosperous condition of the institution."

This great institution, the pride and joy of Texas Baptists, and of which the whole State is a beneficiary, is a monument to the judgment and faith of its founder and promoter. It has continued under the very efficient management of Dr. Buckner, as the General Manager, to the present time, and grown and widened its area of usefulness, year by year, until its achievements, capacity and possibilities have far surpassed the most sanguine expectations of its early friends. Its success has been unprecedented, considering its small beginnings, meager resources and surrounding embarrassments. Up to October, 1898, the report of the Superintendent shows that fifteen hundred children had been cared for in the Home since it was founded. These had come from one hundred and twenty counties in Texas, twenty-seven American States and eleven different nations. They have come also from families connected with all denominations of Christians, as well as Jews and infidels. The Home is managed by Dr. Buckner as a great, well regulated family, having all their industrial and moral training within

the Home. The children are trained and educated in all trades and industries useful in the battles of life that lie before them, whether males or females. Literary training is carefully looked after in the various schools within the Home. For moral and religious influences there is a church, with regular religious services, and a Sunday-school.

The report of the Superintendent, made in October, 1897, shows the average number of children for the past year to be three hundred and thirty, and that they were supported for the year at $65 per capita. The total receipts and disbursements during the year were $40,600. In 1898 the General Manager's report, which was approved by an Auditing Committee, shows that there was belonging to the Home at that time more than $200,000 worth of unincumbered property, and three hundred and sixty-five children were then in the Home; that from the beginning this institution had cared for two thousand orphan children and thirty-five homeless widows. All this had been accomplished without a dollar to start with. Dr. Buckner began this great work without having an agent to solicit funds, but by faith in God, and reliance on the generous promptings and charitable impulses of the people, and by incessant toil and burden-bearing, all his efforts were crowned with God's abundant blessings. Dr. Buckner, in the plenitude of his faith, depended alone on individual voluntary contributions, without personal solicitations. When these did not meet the emergencies he would draw upon his own individual means, or pledge his individual credit. During the past year alone $32,063.36 had been received and paid out for all purposes.

The splendid success that had hitherto favored this enterprise was not by any means accepted as the full measure of its possibilities. Instead of resting upon the victory already gained, new hopes and new desires were inspired, opening the way for new schemes, reaching out still further to extend the area of usefulness. In 1897 Dr. Buckner turned his attention to the establishment of an auxiliary department for special purposes, that could not be so well carried out at the Home in the country. The nature of this new enterprise is sufficiently explained by Dr. Buckner's report of 1897, as follows:

"Then I turned careful attention to my long-cherished purpose, to enlarge and add other important features to the capacity and charities of the great institution, by purchase of property in the city of Dallas, which was for the contemplated new feature of the work, that could not be so conveniently, economically or successfully conducted in the country.

"(a) The temporary care and transfer of homeless orphans, separate from those to be kept for education and training.

"(b) The care and treatment of maimed, deformed or otherwise afflicted orphans and destitute children needing treatment by skilled surgeons and other specialists, for which class of orphans specially no institution has ever been established anywhere, so far as I know.

"With this enterprise in view I had, three years previous, induced the Board of Directors to allow a change in the charter, making suitable specific provisions for it, by promising them not to canvass outside the city for money to secure suitable property. The opportunity for investing in suitable property came before a dollar had been raised. The property on which I had my eye, if not my heart, was placed on the market through the agent of non-residents—the same property I rented years previous

for opening orphan work with three children before the Home had been located. To celebrate the sixty-fourth anniversary of my birth (January 3, 1897), then fast approaching, I bargained for the place at the very moderate price of $6,000, and assumed personally the entire responsibility of paying for it, so as to embarrass neither the board nor any person whatever. The transfer of title was to be made January 4, as the 3d would fall on Sunday. Abstract of title was to be prepared, and deed forwarded to Boston, Mass., the home of the vendors, for their signatures; and while this was being done I secured contributions from some personal friends, amounting to $500, by the day the deed was ready, January 4. At that time I borrowed $2,500 from the National Exchange Bank, of Dallas, on my own personal assets, and executing to the vendors my personal note for $3,000, on easy time, and received a deed to the property, executed to Buckner Orphans' Home, retaining no sort of claim to protect myself."

This annex in the city was placed in charge of a matron, and telegraph connection made with the office at the Home in the country. In 1898 the number of the inmates at the annex in the city averaged sixteen; twenty had been transferred to the Home in the country, and seven sent to childless homes; twenty-three had been treated by specialists for various chronic disorders; nine cured and returned to the Home, and seven returned to friends. But alas! how uncertain are all our prospects. How soon this bright picture was overshadowed by an appalling catastrophe! Brother Buckner was called to look upon a spectacle calculated to crush all his hopes. In his report he says:

"Within two weeks after the purchase of the city property had been accomplished, came, January 15, 1897,

a terrible holocaust, consuming the boys' buildings, all their winter clothing, bedding, and much other valuable property, including tools and machinery, amounting in all to about $20,000. But far more deplorable was the death of twenty children, who perished in the flames, and later on, as the result of injuries received during the fire. When the sad news was spread abroad, prompt and liberal contributions for relief came spontaneously, and sufficient to give entire temporary relief (except as to buildings), and left in cash, specifically for building purposes, including all collections for building since that date, $5,158.02. To this were added from time to time various sums of money received then and since for the support of the Home and current expenses."

The report of 1899 shows a continued prosperity of the Home. There had been an average of three hundred and sixty-five children at the Home during the past year. There had been received and expended for the various needs of the Home the sum of $28,551.56. Among other things, about $4,000 had been spent in the completion of the boys' building, which is now a beautiful structure, worth of itself $60,000.

The greatest enthusiasm and interest in the support of the Home was manifest in the Convention, and on hearing the report read, $5,600 was subscribed in the meeting. On the second day of the session, just after Dr. Buckner had been declared elected President of the General Convention by unanimous vote, about two hundred orphan children from the Home, headed by Dr. Buckner, who had been waiting on the outside until the vote should be finally declared, entered the hall, passing down the aisle, in front of the platform, and took a position on the stage, where Dr. Buckner spoke a few words

in behalf of the Home. The children sang a beautiful song. Some one immediately proposed another contribution, and it came spontaneously from every part of the vast auditorium, until $4,000 was pledged, in addition to former pledges.

CHAPTER XXIX.

THE BAPTIST GENERAL CONVENTION, FROM THE CONSOLIDATION OF THE GENERAL BODIES ON THE 9TH DAY OF DECEMBER, 1885, TO THE PRESENT TIME.

It will be remembered that, at a joint conference of the general missionary bodies of the State, held at Temple on the 9th day of December,1885, articles of consolidation were adopted, and the consolidated body was designated "The Baptist General Convention of Texas." Its first meeting was appointed for Tuesday before the first Sunday in July, 1886, at Waco. The General Convention accordingly met on the 29th day of June, 1886, in its first session. A. T. Spaulding was elected President, and O. H. P. Garrett and S. J. Anderson were elected Secretaries. Two hundred and fifty churches and twenty-two associations were enrolled. A. J. Holt was elected Superintendent of Missions and Corresponding Secretary. Redin Andrews, Tully Choice and F. Kiefer were elected Vice Presidents. The committee to nominate a Board of Directors for the General Convention presented a list, which was adopted, as follows:

B. H. Carroll, J. B. Link, R. C. Burleson, W. H. Jenkins, F. L. Carroll, J. S. Allen, A. W. Dunn, C. Faulkner, S. B. Humphries, J. T. Battle, G. W. Pickett, F. M. Law, M. V. Smith, J. H. Stribling, A. E. Clemmons, J. T. Harris, W. E. Tynes, R. T. Hanks, W. L. Williams, R. J. Sledge, George Yarborough, J. A. Hack-

ett, G. W. Smith, Wm. Wedemeyer, W. H. Dodson, S. G. Mullins, J. M. C. Breaker, A. E. Baten, B. W. N. Simms and T. S. Potts.

These, together with the officers of the convention, who are *ex-o cio* members, constitute the board, which was located at Waco. On taking up a collection for State missions, $3,357 was raised, and $1,777 was subscribed to the endowment fund for Baylor University. The committee appointed to prepare a constitution for the Convention, composed of B. H. Carroll, F. M. Law, R. T. Hanks, W. H. Dodson and E. Z. F. Golden, presented the following, which was adopted:

ARTICLE I.

Section 1. The name of this body shall be the Baptist General Convention of Texas.

Sec 2. The object of this Convention shall be missionary and educational, the promotion of harmony of feeling and concert of action among Baptists, and a system of operative measures for the promotion of the interest of the Redeemer's kingdom; but no individual enterprise shall be formally entertained or acted on by this body.

ARTICLE II.—MEMBERSHIP.

Section 1. This body shall be composed of messengers from regular Baptist churches, and associations of Baptist churches, and Baptist missionary societies, cooperating with the Convention.

Sec. 2. Each church shall be entitled to two messengers, and one additional messenger for each $25 contributed to the funds of the Convention, and in no case shall any one church be entitled to more than eight messengers.

Sec. 3. Each association shall be allowed two messengers, and one additional for each $100 expended in missionary work done within its own bounds, and one additional for every $100 contributed to the funds of this Convention.

Sec. 4. Any Baptist missionary society shall be allowed one messenger for every $25 contributed to the funds of this body, and in no case shall any society be entitled to more than four messengers.

ARTICLE III.—DONATIONS AND POWERS.

Section 1. All donations to the objects of this Convention shall be strictly applied according to the expressed will and directions of the donors.

Sec. 2. The Convention does not have, and shall never attempt to exercise a single attribute of power or authority over any church, but it cheerfully recognizes the absolute sovereignty of the churches.

ARTICLE IV.—OFFICERS.

Section 1. The officers of this Convention shall be a President, three Vice Presidents, a Corresponding Secretary, two Recording Secretaries, and a Treasurer, who shall be elected annually by ballot, and shall hold their offices until their successors are elected, and they shall be *ex-officio* members of the Board of Directors

Sec. 2. It shall be the duty of the President to preside over the deliberations of the Convention, and to discharge such other duties as are usually incumbent on the presiding officers of deliberative bodies. He shall appoint all committees, unless the Convention shall otherwise determine, and in his absence one of the Vice Presidents shall fill his place.

Sec. 3. It shall be the duty of the Recording Secretaries to keep a fair record of the proceedings of the Con-

vention, and to file and keep all papers in order, deemed important to be preserved.

Sec. 4. It shall be the duty of the Corresponding Secretary to conduct all the correspondence of the Convention and the Board of Directors. He shall make an annual report in writing of all matters he may deem important.

Sec. 5. It shall be the duty of the Treasurer to take charge of all moneys belonging to the Convention, and to dispose of the same as he may be directed by the Convention or Board of Directors.

Sec. 6. The election of officers shall take place as soon as the Convention is organized (except the Corresponding Secretary and Treasurer, who may be elected at any time during the session of the Convention after the first day), and the names of the members present recorded.

Sec. 7. The highest number of votes shall constitute a choice in all cases except for President and Treasurer, which shall require for election a majority of the votes cast.

ARTICLE V.—BOARDS.

Section 1. The Convention shall appoint five boards, as follows:

(1) The Board of Directors of the Baptist General Convention, to consist of thirty members, three of whom shall be nominated by the President and approved by the Convention, and seven of the board shall constitute a quorum.

(2) A Board of Trustees of Baylor University, to consist of not more than thirteen.

(3) A Board of Trustees of Baylor Female College.

(4) A Board of Trustees of the Baptist General Convention, to consist of five members, who shall hold in trust all properties and invested funds.

(5) A Ministers' Relief Board of the Baptist Gen-

eral Convention, consisting of thirteen members, five of whom shall be a quorum.

ARTICLE VI.

The Board of Directors shall have power to appoint an Assistant Superintendent of Missions to aid the Corresponding Secretary.

ARTICLE VII.

The Convention shall meet annually at such time and place as the Convention may appoint, and the Board of Directors shall have power to call a meeting of the Convention.

ARTICLE VIII.

This Constitution shall not be changed or amended, unless the change or amendment be offered on the first day of the annual session, and lie over to some subsequent day, and then only by a two-thirds majority.

The second annual session was held at the First Baptist church of Dallas, and A. T. Spalding was again elected President. It appears from the report of the Board of Directors that one hundred and twenty missionaries had been in the field during the year, and that $31,960.28 had been collected and expended for mission work. Not quite so many churches affiliated at this session as the former, but there were forty-one associations. A. J. Holt was continued as Superintendent of Missions. A committee on the liquor traffic reported as follows:

"Your committee, to which was referred the question, 'What should be the attitude of Baptists towards the liquor traffic?' respectfully compress their answer into one short phrase—truceless, uncompromising, eternal war.

"B. H. CARROLL,
"J. B. CRANFILL."

The third session of the General Convention convened at Belton, October 5, 1888, and A. T. Spaulding, of Galveston, was again made President, and J. B. Cranfill and J. M. Carroll, Secretaries. The report of the Board of Directors was presented by Corresponding Secretary A. J. Holt. It showed a magnificent record for the past year. The missionary work was prosperous everywhere in the State; one hundred and thirty missionaries had been maintained on the field, and $29,508.57 had been raised for their support. There had been thirty-six hundred and eighty-nine baptisms, and one hundred and fifty-four churches and two hundred and sixty-five Sunday-schools had been organized. The missionaries had carried the Gospel to almost every inhabited part of our great State, traveling 171,625 miles on their mission work. Pledges for the ensuing year amounted to $5,503.75, and for foreign missions, $1,831. A. J. Holt was continued Superintendent of Missions.

The session of 1889 was held at the First Baptist church, of Houston. Spaulding was still continued as President. T. S. Potts, of Bonham, and A. E. Baten, of Navasota, were chosen Secretaries. The report of the board was read by the Corresponding Secretary. One hundred and eight missionaries had been employed, and

$23,789.88 had been collected. There had been during the year, twelve hundred and ninety-one baptisms, and ninety churches and two hundred and eleven Sunday-schools had been organized. For foreign missions, $2,-296.75 was pledged, and $4,407.10 for State missions. At this session a committee was appointed to act in conjunction with a like committee from Union Association to investigate the unauthorized sale of the college property at Independence, belonging to Baylor University and Baylor Female College, which had been turned over to Union Association when these institutions were removed from Independence. A. J. Holt having declined a re-election, J. B. Cranfill was nominated for Corresponding Secretary and Superintendent of Missions, and on motion of S. A. Hayden was elected by acclamation. In acknowledgment of the splendid services of the retiring Superintendent the Convention adopted the following:

"Whereas, Rev. A. J. Holt has declined to accept the position of Corresponding Secretary of the Convention, be it

"Resolved, That we express our appreciation of the ability and fidelity with which he has discharged his official duties during the term he has served the Convention."

A committee on the old college property at Independence reported, through F. M. Law, Chairman, recommending that the trustees of the University and College convey all the interest of these schools to Union Association.

The Convention of 1890 was held at Waxahachie. L. L. Foster was elected President, and the other old officers were continued. The sixth annual session of the

General Convention held its session in the First Baptist church of Waco in October, 1891. L. L. Foster was again elected President, and Potts and Baten continued Secretaries. The matter of the transfer of the old College property at Independence was again brought before the body, and referred to another committee. The Corresponding Secretary, J. B. Cranfill, presented the report of the board. No greater year's mission work had ever been done in our State; $40,525.88 had been collected and expended in the work, maintaining one hundred and forty-three missionaries in the field. There had been twenty-four hundred and thirty-two baptisms, and six thousand and forty-one received into the churches. For foreign missions, $2,844.25 was pledged. The Committee on Independence School Property reported, and again recommended to transfer to Union Association. For State missions for the following year, $5,816.46 in cash and pledges was raised. Elder J. M. Carroll, who had been appointed Statistical Secretary, reported his work to the Convention. His summary embraces the following items as to the Baptists in Texas at this time:

Number of churches, 2,221; number of associations, 87; net gain during the year, 8,987. Paid out for all purposes during the year, $266,995.70, but nearly one-half of the churches failed to contribute anything to any mission work. Number of Baptist preachers in the State is 1,971, only 889 of these being pastors.

The Convention met in 1892 at Belton. Dr. R. C. Burleson was elected President, and J. M. Carroll was made Corresponding Secretary. At this session a change was made in the plan of mission work, so as to consoli-

date under one management all the different departments of mission work in the State, under the control of the Board of Directors of the General Convention.

In 1893 the Convention met at Gainesville. R. C. Burleson was re-elected President; A. E. Baten and J. H. Truett, Secretaries, and J. M. Carroll, Corresponding Secretary. The report of the Board of Directors of the Convention was presented by the Corresponding Secretary. The report complains that many hindrances and perplexities during the year have greatly embarrassed their work; $11,379.76 had been collected on the field, and one hundred and five missionaries had been employed. There had been fifteen hundred and sixty-eight baptisms, and sixty-two churches and eighty-four Sunday-schools had been organized. The total collections for all departments of the work amounted to $42,653.42. The Corresponding Secretary makes the following statistical statement of the strength of the Baptists in Texas at this time:

Membership—White, 130,000; colored, 90,000; total, 220,000.

Churches—White, 2.400; colored, 1,343; total, 3,743.

Preachers—White, 2,300; colored, 900; total, 3,200.

Associations—White, 92; colored, 32; total, 124.

It was made known at this session that the University property at Independence, that had been transferred to Union Association, and which had been unlawfully sold to the Catholic church, was now being occupied as a negro Catholic orphanage, and that Union Association had brought suit for its recovery.

Before the next session convened there began to be complaints that the expenses of the board were exces-

sive. At the board meeting at Waco in April, 1894, a member of the board brought the matter directly before that body by proposing a reduction of salaries, clerks' hire, etc. The board, however, failed to take any definite action on this proposition at that time.

Ninth Annual Session.—The General Convention met at Marshall in 1894. R. C. Burleson was elected President, and M. D. Early was made Corresponding Secretary for the ensuing year. The report of the board was read by J. M. Carroll, Corresponding Secretary. The year was commenced with a debt of $6,219.70, which has been entirely paid, and the Convention was now wholly free of debt. There had been received $41,887.97 during the year; one hundred and five missionaries had been employed, and fifteen hundred and fifty-four baptisms were reported. In his statistical summary the Secretary places the total increase in membership in the State during the year at 30,157; decrease, 17,897; making a net gain of 12,260. That the total expenditures for all denominational purposes had been $292,613.56; and the total membership of Texas Baptists is put at about 300,000, including both white and black.

Tenth Session.—The Baptist General Convention of Texas met in its tenth session at Belton in October, 1895. President R. C. Buckner called the Convention to order, and appointed a Committee on Enrollment, when the following resolutions were adopted:

"Whereas, Baptists recognize 'Articles of Faith' as expressions of what they believe the Bible teaches on doctrines distinguishing us from people of other faiths; and,

"Whereas, Baptist churches in this country have

subscribed to the Declaration of Principles, as set forth in 'Pendleton's Manual' and Hiscox's Directory; and,

"Whereas, a school has appeared among us who openly say they do not believe the expressions as taught in said Articles of Faith are supported by the Word of God, and do not indorse them; and,

"Whereas, this Convention is supposed to be composed of delegates from churches indorsing and teaching God's Word in harmony with said Articles of Faith, therefore,

"Resolved, That we seat as delegates only those who come from regular Missionary Baptist churches, subscribing to these Articles of Faith."

After the Committee on Enrollment had made its report, before any action was taken on it, the Convention adopted the following resolution, offered by W. A. Jarrell:

"Whereas, this body is based on what Baptist Articles of Faith declare, therefore,

"Resolved. That no one be recognized a member of this body who holds and teaches any doctrine contrary to them of such importance as that no Christian ever has doubted or ever can doubt that he is saved, known as a part of 'Martinism,' or that Christ is not the believer's substitute, penalty and righteousness—a doctrine held by 'Fortunism.'"

Without taking any direct action on this resolution the Convention adopted the following:

"Resolved, That this whole question of eligibility to membership be referred to a special committee of five, which shall report to the Convention when permanently organized."

On permanent organization the old officers were continued, except M. D. Early was elected Corresponding Secretary. The report of the Board of Directors was read by M. D. Early, who had been appointed Corresponding Secretary in January, on the resignation of J. M. Carroll. This report was a very voluminous one, and covered the whole field of missions. From all sources for all purposes, $32,795.71 had been collected. Ninety-three missionaries had been employed, and fifteen hundred and sixteen baptisms were reported. The special committee of five appointed on the question of eligibility to membership presented the following report, which was adopted:

"Your committee, to whom was referred the question of eligibility to membership, on all resolutions relating to that subject, submit the following:

"Resolved, (1) That it is the sense of this Convention that Article 2, Section 1, of the Constitution, sufficiently expresses the fact that the Convention is composed of persons chosen by churches, associations and missionary societies as their messengers, and that when said persons are convened they, and not the churches, are the Convention. The Constitution of the Convention declares that these persons must be messengers from such bodies as are defined by it—the Constitution. The expression, 'regular Baptist churches,' means such organizations as hold the doctrines of the Bible on fundamental questions, as were commonly received by Baptists at the time the Constitution was adopted. The right to determine what kind of organizations may be represented, and by how many messengers, which this Convention has by its Constitution reserved to itself, carries with it the right to inquire whether persons seeking seats as members here come from such defined organizations, and to refuse them seats if they do not.

"Resolved, (2) Strictly in accord with the Constitution, and in pursuance of the rights therein reserved to this Convention, we hereby declare that any organization which, by formal declaration, by support of ministry or otherwise, promulgates, indorses or encourages any teaching to the effect that perfect and full assurance of salvation comes with regeneration, or birth of the Spirit, or saving faith, and is thenceforth uniform, unvariable, never increased or diminished, and that those who do not have such assurance, with never a doubt, are unsaved, is not such 'regular Baptist church' as is contemplated by the Constitution; and a messenger from such organization cannot be seated as a member of this body. The fact that a man presenting himself here for membership as a messenger is known to believe and teach, by speech or pen, the doctrine hereinbefore mentioned, and commonly known as 'Martinism,' shall be sufficient cause for his rejection as a member; but the whole matter of the church purging itself of false teachers is left by Article 3, Section 2, of the Constitution, with the church itself, where it rightly belongs.

"Resolved, (3) We further declare that the death of Christ on the cross was held by the churches defined to be 'regular Baptist churches,' to be necessary, expiatory, in the place of the sinner, in satisfaction of divine justice, and therefore substitutionary, the benefits of which come to us by grace through faith, God imputing Christ's righteousness to us, having imputed our sins to Him. Any organization which holds and promulgates in any way any doctrine in conflict with this substantial statement of the belief of the churches defined in the Constitution, is not entitled to representation in this Convention.

"J. M. Robertson,
"R. H. Pender,
"J. H. Cason,
"J. D. Robnett,
"J. B. Riddle."

On the adoption of this resolutiion the messengers from Gonzales church withdrew from the Convention. On the question of prize fighting, which was at this time agitating the country, the Convention put itself on record as follows:

O. S. Lattimore offered the following resolution:

"Resolved, That we, the Baptist General Convention of Texas, hereby congratulate Governor C. A. Culberson and M. M. Crane on their manly and successful stand against the disgraceful prize fight which was attempted to be had in Texas, and that we congratulate our Legislature on the speed and effectiveness with which it passed the law which put Texas on record as opposed to brutalism in the form of prize fighting, and that it placed such exhibitions where they belong, in the category of crime, punishable at confinement in the penitentiary from two to five years."

Before closing, the Convention appointed J. M. Carroll Statistical Agent.

Eleventh Annual Session.—In 1896 the Convention met in the First Baptist church of Houston. The old officers were mostly re-elected. The report of the Board of Directors bore a discouraging aspect. There was a great falling off in mission work. For all the objects of the Convention work, the amount received from all sources was $28,813.04, and only sixty-six missionaries had been in the field, and only eight hundred and ninety-eight baptisms were reported. Comparison of the year's work with others, and contemplating the gloomy outlook, brought sadness and dark forebodings to the hearts of many a Texas Baptist. The salary of the Superintendent of Missions had been $2,000, and the whole expense

account amounted to $5,049.30, which is about seventeen per cent. of the total receipts. The salary of the Superintendent of Missions for the following year was still fixed at $2,000.

Twelfth Session.—The Convention of 1897 was held at San Antonio, and was called to order by the President of the previous Convention. A Committee on Credentials was appointed. The report of the committee contained a list of names of messengers, to whose rights to seats in the body there was no objection; and also a list of names of persons, against whose rights to seats protests had been filed. That part containing the first list was adopted as a basis of permanent organization, and the remaining part was recommitted. The officers of the previous Convention were mostly re-elected. M. D. Early, who had been elected by the last Convention Superintendent of Missions, had resigned early in the year, and J. B. Gambrell, of Atlanta, Georgia, had been appointed by the board to supply the vacant position, and he presented the report of the Board of Directors. A minority report by two members of the board was also presented. The majority report was adopted. The board still complained of "great and constant hindrances from some, who ought to have been fellow-helpers of the truth." The receipts were $20,326.74, and the expenses, including the salary of the General Superintendent, which had been $2,000, amounted to $3,697.57. Sixty-six missionaries had been employed, and five hundred and sixty-eight baptisms were reported. By a unanimous vote the location of the board was moved from Waco to Dallas. The Credentials Committee made a final report. A minority report was presented. The majority report was finally adopted. The salary of the

General Superintendent was reduced to $1,800 and traveling expenses. A committee was appointed to report next session on the proposition of forming a Texas Baptist Historical Society.

Thirteenth Annual Session.—The Texas Baptist General Convention assembled at the First Baptist church of Waco on the 7th day of October, 1898, and was called to order by R. C. Buckner, President of last session. On motion the President appointed a committee of fifteen on credentials. On the coming in of the report of the Credentials Committee, all unchallenged messengers were seated, and the Convention proceeded to permanent organization. The President ruled as out of order the challenges against churches, on the ground that the Convention is composed of individual messengers, and not of churches. On permanent organization the old officers were retained, except J. M. Robertson, W. R. Maxwell and A. J. Rose were elected Vice Presidents. The report of the Board of Directors was presented by J. B. Gambrell, Corresponding Secretary, and was adopted by the Convention. The report showed a forward movement in all mission work, and, under all the environments, a grand success. For all departments of mission work $45,441.98 had been collected; one hundred and twenty-two missionaries had been maintained, and nine hundred and ninety-seven baptisms were reported. All debts had been paid, and a balance of $3,364.82 remained in the hands of the Treasurer to the credit of the board. The whole expense account amounted to $3,669.11, about eight per cent. of the collections. J. B. Gambrell was re-elected Corresponding Secretary for the ensuing year, and his salary was fixed at $1,800

and necessary expenses. The final report of the Credentials Committee was adopted.

Fourteenth Annual Session.—The General Convention met in 1899 on the 10th day of November in the auditorium of the Fair Grounds at Dallas, and was called to order by R. C. Buckner, President of last session. This was the largest and greatest Convention of Baptists ever held in Texas, if not the greatest that ever met anywhere. It was too large to be accommodated without great embarrassment and confusion in its proceedings. It is apparent that such an unwieldly body is so handicapped by its own proportions that its efficiency is greatly curtailed. The largest vote cast at this Convention was twenty-four hundred and eleven; but doubtless there were many messengers who did not care to vote, and conservative estimates have placed the actual number of messengers present at about three thousand.

A Credentials Committee of nine was appointed by the President. When the report of this committee was brought in, containing a large list of unchallenged names, and some against whose right to be seated protests had been filed, the Convention adopted the report, excepting the challenged list, as a basis for permanent organization. R. C. Buckner was re-elected President; J. M. Robertson, W. R. Maxwell and W. B. Denson were chosen Vice Presidents; A. C. Baten and J. H.Truett were re-elected Secretaries, and J. T. Battle was still continued Treasurer. J. B. Gambrell, Corresponding Secretary, read the report of the Board of Directors. They recognized "that a new and large factor had come into the affairs of the Baptists of Texas." The great work of the Educational Commission must have room

made for it to raise the $100,000 for the correlated schools, which was to be a leading feature for the year. Notwithstanding all this, the board was able to make an exhibit of the greatest year's work in the history of Texas Baptists. There had been collected as follows:

For Home Missions	$ 8,071 19
For Foreign Missions	10,550 44
For M. R. Fund, available	2,237 45 1-2
For State Missions	32,823 19 1-2
Total	$53,682 28

The expense account was $3,772.65, not quite seven per cent. of the collections. There had been sixteen hundred and forty-one baptisms, and thirty-seven hundred and fourteen received into mission churches. There had been four general missionaries employed this year, and one hundred and fifty-four other missionaries, including supplemented pastors. The work of the Education Commission had been so persistently and ably pushed by B. H. and J. M. Carroll, who drew largely from the same sources from which the mission funds came, that they were able to report before the end of the year that the $100,000 had been secured. The mission work and the educational work together present an exhibit simply remarkable, considering the fact that their methods and policy had been distrusted by a large dissatisfied class of Baptists all over the State.

The Credentials Committee also reported the names of a few persons coming as messengers from churches of which they were not members. The committee had declined to enroll them, on the ground that it was not

regular for churches to appoint messengers outside their own membership. This left out the honored names of Dr. R. C. Burleson and Deacon J. J. Felder; but when this was brought before the Convention in the latter part of the session they were seated by almost a unanimous vote. The Convention, however, on this point, adopted the following resolution:

"Whereas, the appointment of messengers by bodies of which they are not members seems to be open to serious objections, therefore,

"Resolved, That it seems to be the sense of this Convention that churches, associations and societies should elect only messengers who are members of the electing bodies, or at least the churches to which the societies belong."

The constitution was amended by adding:

"Article 9.—Whenever any church, or association, os society, shall, by a majority vote of the Convention, be declared to be in the attitude of general or continued hostility or unfriendliness to the work or purposes of the Convention, or when any person is declared to be in such attitude, then such church shall, by such majority vote, be denied the privilege of sending messengers to the Convention; and such person shall, by such vote, be denied a seat as a messenger from any church, association or society; and when such church, association or society shall be denied a messenger, or said person denied a seat as a messenger, then the privilege so denied shall not thereafter be exercised by such church, association, society or person, until granted by a majority vote of the Convention after permanent organization."

Dr. Alberto J. Diaz, of Cuba, was given an opportunity to present the claims of his island home. He

pleaded earnestly and eloquently for help for Cuba, and begged for the sympathies and prayers of Baptists. When the report of the Credentials Committee came up for final action the Convention declined to entertain some of the challenges, but others were sustained. In connection with this matter a great deal occurred at this, as well as previous sessions, that was of such an unpleasant nature that rehearsal here would not, perhaps, be profitable to any one. While it is a part of our real history, it is probably a part that can bear to be forgotten rather than perpetuated on written pages of history.

At this session the Committee on Statistics, in their report, furnish the following very interesting data in relation to the strength of the Baptists of Texas in a numerical and financial point of view:

"Total associations, including German Conference, 99; associations co-operating with the General Convention, 91; associations not co-operating, 8; Sunday-schools, about 1,000; Sunday-school scholars, about 56,000; total white churches, 2,762; total white pastors, 941; total white members, 187,886.

FINANCIAL EXHIBIT.

For State Missions	$ 24,094 07
For Home Missions	7,582 35 1-2
For Foreign Missions	9,755 93 1-2
For Aged Ministers	1,921 76
For Orphans' Home	28,561 26
For Christian Education	60,100 99
For Sunday-school and Colportage	10,707 43
For Ministerial Education	3,000 00
For Home Purposes	204,702 51
Total for Conventional Year	$350,426 28

AGED MINISTERS' RELIEF BOARD.

Many years ago a special board was created, as provided for in the constitution of the General Convention, looking after and providing for the relief of aged ministers, who, having become superannuated and incapable of active duties, were in need of help. H. M. Burroughs was put in charge of this work as Corresponding Secretary, and has done good service. Through his labor of love the life of many worthy veterans of the cross has been made happier and brighter. No grander and more generous work or sweeter benefaction engages the hearts and enlists the labors of the Baptist brotherhood of Texas.

In 1887 the board was caring for twenty-six aged and destitute ministers, with six widows, and a number of orphan children of deceased preachers; $1,800 had been paid out for them during the year. There was also an endowment fund of $19,000 in subscriptions.

In 1889 there were thirty beneficiaries, and the endowment pledges then amounted to $30,000, and $1,735.61 had been paid out during the year. In 1891 there was increased success. The total amount collected on endowment and cash for distribution during the year amounted to $4,609.75. The beneficiaries have averaged thirty-four, and $2,136 had been expended for their support, at a total cost and expense of $1,076.

In 1893 there were thirty-two beneficiaries, and $3,780 had been collected on endowment and cash for distribution. The Corresponding Secretary reports that since the organization of the board $10,000 had been dis-

bursed, and the endowment pledges aggregated the sum of between $35,000 and $45,000.

At this Convention the plan of caring for the old ministers was changed, and the board was abolished; and this work was put in the hands of the Board of Directors of the General Convention, all the funds being turned over to it. Since that time the beneficiaries have averaged about forty-five, and the amount received annually for their relief has averaged about $1,800. This department of Christian work appeals to the highest impulses of Christian duty. We should see to it that these disabled and aged soldiers of the cross, who have spent their lives and their means, not in laying up a support for old age, but in laying deep the foundations of Christ's kingdom in Texas, in tears and in poverty, shall not now suffer want.

In 1899 there were thirty-five beneficiaries. The original plan of an endowment fund had been abandoned, and the endowment notes were returned to all who desired it.

CHAPTER XXX.

OTHER SMALLER BODIES CO-OPERATING WITH THE GENERAL WORK OF THE CONVENTION.

Baptist Women's Missionary Workers.—In 1880, at Austin, the "Texas Baptist Missionary Union" was organized, and Mrs. F. B. Davis, of San Antonio, was elected President, this organization doing a good work until 1886. In the spirit of general consolidation at that time a reorganization took place under the name of "Baptist Women's Missionary Workers," and Mrs. Davis was continued President. She has ably filled that position, and most of the time since has borne its burdens. The objects of this organization, according to its constitution, are:

1. To organize societies.

2. To win the co-operation of women and children in the systematic study of missions, and in collecting money for missions.

3. To spread missionary information.

4. To assist through our churches and their agencies State denominational enterprises.

The proceedings of the regular meetings seem not to have been regularly published, but in 1887, notwithstanding only seventeen auxiliary societies had reported, $1,583.60 had been raised. At the Convention in 1888, Miss Minnie Slaughter, of Dallas, Corresponding Secretary, reported that the year's work had been very pros-

perous, footing up a total of $10,177.39 raised by all the societies. Nineteen new societies had been organized. The thirteenth annual session was held in connection with the Convention in 1898 at Waco. Mrs. W. L. Williams, of Dallas, was President, and Mrs. J. B. Gambrell, also of Dallas, was Corresponding Secretary. She made a splendid report, showing the entire work of the auxiliary societies during the year amounted to $13,541.52 collected for the objects of the organization. In 1899 the Mission Workers' meeting was called to order by the President, Mrs. W. L. Williams. Mrs. Gambrell, Corresponding Secretary, presented her report, showing a great year's work. A collation of the reports of the auxiliary societies exhibits the splendid State offerings, aggregating $13,211.68, and a special offering of $393.60; total, $13,605.88. This work of those noble Christian women is fostered by the Board of Directors of the General Convention, through which all their offerings are sent, and the board appropriates $200 annually towards the expenses of this work.

Pastors' Conference.—At the meeting of the Baptist State Convention at Bryan in 1877 a "Texas Ministerial Conference" was organized, and G. W. Rogers was made Chairman. At the next meeting H. L. Graves was chosen President, and continued to preside until 1882, when F. M. Law was made President. In 1883 J. H .Stribling was elected President, and so continued until 1885. At the first meeting of the General Convention, held in 1886, at Waco, there seems to have been such a reorganization of the old Conference as to conform to the sphere of the consolidated conventions. A large number of ministers met accordingly and organ-

ized a State-Wide Pastors' Conference, for the purpose of discussing the various questions that come up in pastoral work. Dr. J. H. Stribling was made President, and it was decided to meet each year, one day in advance of the Convention. In 1887 the Conference agreed to meet two days in advance of the Convention, and the name was changed to the "Baptist Ministers' Conference," but the first name is still generally used. In 1894 S. J. Anderson was made President. In 1895 A. B. Miller, and in 1897 J. M. Robertson. The program for these meetings covered almost every subject of special interest to a minister of the Gospel, and the discussions were free and liberal, and very edifying to the preachers in their varied fields of labor.

Baptist Young People's Union.—All over our country within the last few years an extraordinary interest in the religious development of the young people has been awakened. All denominations of Christian people seem to have been moving in this direction. In the first stages of this "Young People's Movement" it was known under the name of "Christian Endeavor Societies," without any distinctive denominational form. While great good was accomplished, it soon began to be apparent that the watchful care of denominational bodies of established character was desirable. It took a definite denominational form in Methodist bodies, under an organization known as the "Epworth League." Among Baptists it was felt that our young people should be trained along the lines of our distinctive doctrines and denominational work. This led to the organization of the "Baptist Young People's Union." At the General Conven-

tion at Waco in 1891 the following resolutions were adopted:

"Whereas, there is a movement looking to the special organization of the Baptist Young People of Texas; and,

"Whereas, it is as important as the preservation of principle can be that the integrity of our churches be preserved, therefore,

"Resolved, (1) That we look with pleasure upon the growing desire of our young people to be more useful, and bid them God-speed in that desire.

"Resolved, (2) That we most earnestly recommend to our pastors and churches that they take special care to have the young people of our churches organized for work in such a manner as will be in keeping with the principles of our church polity, and that every such organization be so formed as to be an integral part of the work of the church with which it is connected.

"Resolved (3) That we recommend that our young people in their organizations, make their contributions through their respective churches; and that they thus support such agencies as the churches in their wisdom have appointed.

"Resolved, (4) That we urge our young people to subscribe to, and encourage only such religious literature as may be unquestionably loyal to God's completely inspired word."

In June, 1891, there was a meeting in the Broadway Baptist church at Fort Worth of those specially interested in this Young People's movement, and the Baptist Young People's Union of Texas was organized. Rev. T. S. Potts, of Bonham, was made President, and A. E. Baten, Corresponding Secretary. The Union has continued to hold its annual meetings, with an increased attendance at each meeting. Potts served two years as

President, and his successors have been George W. Truett, A. E. Baten and A. J. Harris. The Corresponding Secretaries have been in the following order, after A. E. Baten: C. L. Seasholes and Lyman Bryan.

CHAPTER XXXI.

THE EDUCATIONAL ENTERPRISES OF TEXAS BAPTISTS, FROM THE CONSOLIDATION OF THE UNIVERSITIES .....ON THE 9TH OF DECEMBER, 1885, TO 1900.

It will be remembered that in a former chapter we told of a joint meeting of committees from Baylor and Waco Universities at Temple on the 9th day of December, 1885, when a consolidation of the two schools was fully effected under the name of "Baylor University at Waco," thus re-uniting the educational interests that had parted in 1861, when Dr. Burleson, President of Baylor at Independence, together with all the Faculty, resigned and went to Waco.

BAYLOR UNIVERSITY AT WACO.

On consolidation, Dr. Burleson was retained as President, and the school was placed under the control of the Baptist General Convention. Dr. Burleson held this position until 1897. The first report of the Board of Trustees in 1886 shows a prosperous condition of the University. They had employed nineteen professors and teachers, and had matriculated three hundred and eighty-five students during the year. A new site had been furnished by the city of Waco, embracing a delightful grove of twenty-three acres of land in the southern limits of the city, including the beautiful Oak Lawn and Mingle

Wood Park. On this plat a splendid and commodious building, designed to accommodate five hundred students, was erected. The plan of co-education, which had been successfully followed by Dr. Burleson for twenty-one years, was approved and adopted by the trustees for ten years. A plan was also adopted for raising $500,000 endowment for the University. The Board of Trustees now appointed was: B. H. Carroll, J. L. Dyer, J. E. Parker, F. L. Carroll, W. H. Jenkins, J. S. Allen, M. H. Standifer, A. W. Dunn, R. J. Sledge, G. W. Slaughter, W. B. Denson, John H. Bonner and W. H. Prather.

A charter was procured August 7, 1886, and a local organization of the trustees was consummated by electing B. H. Carroll President; W. H. Jenkins, Vice President, and J. E Parker, Secretary and Treasurer. S. L. Morris was appointed Financial Agent, at a salary of $100 per month. The matriculations for the year had been four hundred and forty-six. In 1889 the trustees report five hundred and seventy-two students, and twenty-two professors and teachers. In 1891 there had been six hundred and seventy-eight students matriculated during the year, and there were forty-seven young preachers in school. There was a heavy debt against the University, and it began to be very oppressive in 1893. Something had to be done. Dr. B. H. Carroll, President of the Board of Trustees, and pastor of the First Baptist church of Waco, came nobly to the rescue. By consent of his church he took the field, with George W. Truett, an able assistant. They undertook to raise the money to pay this debt, and soon were entirely successful. The whole sum collected aggregated $83,000. The institution was now in a very prosperous condition.

In 1894 the report of the trustees shows satisfactory progress in several particulars:

1. The school is better organized.
2. The grade of scholarship is higher.
3. The finances are managed on better business principles.
4. The school, year by year, takes higher ground in the esteem of the literary world.

A military department was formed in the University and placed under the control of Lieutenant Beaumont B. Buck, of the United States Army, on detail duty. The matriculations this year arose to seven hundren and seventy-four. In 1895 the University endured a sore trial. A most scurrillous and cruel attack on the school was made by a certain ungodly paper for commercial and sensational purposes. It was encouraged by persons, of whom some were misled, and others, perhaps, felt that Baylor was growing too prosperous and powerful. The onslaught is unequaled in the history of education and Christianity for its brutality. It was an attack of infidelity against Christianity. This incident bore heavily upon the prosperity of the school, and ultimately culminated in several bloody tragedies.

In 1896, Dr. B. H. Carroll, President of the Board of Trustees, called the attention of the Convention to the fact that the full ten years had elapsed since consolidation, completing the time agreed upon when the question should be finally settled as to whether the female department shall be retained in Baylor University. Upon recommendation of the trustees the Convention resolved "That the female department at Baylor University be retained, and that this be a final settlement

of this hitherto unsettled question." In 1896 there were five hundred and fifty-two students enrolled, and in 1897 only five hundred and forty. Dr. Burleson had been President of Baylor at Waco continuously since the consolidation of the two universities in 1885, now eleven years. Immediately preceding this he had been President of Waco University twenty-five years, and immediately prior to that had been President of Baylor at Independence for ten years, making a continuous service in the capacity of President from 1851 to 1897—forty-six years. He certainly had earned a rest. Dr. Burleson was now seventy-four years old, and was entitled to some relief, and he was, by the Board of Trustees, now retired from active service, on full pay, as President emeritus. The chair of President was not soon filled, but J. C. Lattimore was made Chairman of the Faculty, and was put in control of the school.

In 1898 there were five hundred and forty-one enrolled for the regular school year. Including the summer literary and summer Bible schools the grand total was seven hundred and fifty. About one hundred and fifty preachers attended the summer Bible school. In 1899 the chair of President of the University, which had been vacant since the retirement of Dr. Burleson, was filled by the trustees by the election of Oscar H. Cooper, an honored graduate of Yale, and former Superintendent of Public Instruction of this State. The election of Dr. Cooper has given great satisfaction. A finished scholar, and experienced educator as he is, it is expected that under his management Baylor will continue to grow in usefulness and greatness. The grand

total of all matriculations in all departments amounted to seven hundred.

Lieutenant Buck was relieved and ordered to join his company for service in Cuba, and is now in active service in the Philippine Islands, and Major W. W. Battle is in command of the cadets at Baylor, and has organized three companies in the school. Valuable improvements in the buildings are under way, and the future of Baylor was never brighter.

BAYLOR FEMALE COLLEGE.

As has already been stated, Baylor Female College was removed from Independence in 1886 on account of the inaccessibility of its location, and in order to get a location more central in the State. This was authorized by the State Convention at the Lampasas meeting in 1885. Belton was selected because of its known healthfulness and general fitness. The city gave as a bonus beautiful grounds, containing eleven acres, and $31,000 as a building fund. Dr. J. H. Luther was retained as President, and the College opened at Belton on the 13th day of September, 1886. During this session two hundred and two students were enrolled. F. M. Law was President of the Board of Trustees, and still continued in that capacity. The school has averaged two hundred and fifty-three students, year by year.

In 1888 the trustees reported that a large addition had been made to the main College building at a cost of nearly $20,000, and that fourteen professors and teachers were regularly employed on salaries. That the school was in a very prosperous condition, and supplied with

the comforts and conveniences of electric lights, waterworks and steam heating plants. In 1891 the resignation of Dr. Luther, which had been tendered two years before, and held over, was accepted by the trustees. Dr. Luther had been President of Baylor Female College continuously since 1878. His thirteen years' administration had been one of continued prosperity to the College, and unbroken harmony between himself and the trustees. Professor P. H. Eager, of the University of Mississippi, was elected to succeed Dr. Luther. He entered upon his duties in July, and three hundred matriculates were reported that year.

In 1893 the trustees place the value of the College property and assets at $166,656.57. The main building is a magnificent three-story stone structure, with steam heating, electric light and laundry plants, and sewerage system; also, an artesian well of most pure and wholesome water, within twenty feet of the building, furnishing by natural pressure an abundance of water on every floor, from basement to dome. And, in addition to this, a well-provided dairy, all the exclusive property of the College.

In 1894 President Eager retired from the institution, and Professor E. H. Wells, a member of the Faculty, was chosen President of the College. The trustees reported the loss by death of the Secretary of the board, Dr. J. B. Link, whose love for the College and her noble work was evinced in his bequest of $10,000 to the institution.

In 1895 the 1st day of February was duly observed as the semi-centennial day of its existence. The trustees call attention to the almost perfect health of the

school since using the pure water from the artesian well, now three years. At the close of the session of 1896 Dr. E. H. Wells retired from the Presidency. Rev. W. A. Wilson, A. M., formerly of Lexington, Missouri, was elected President. In 1898 there were thirty-seven graduates.

The session of 1899 opened with a flattering outlook. Before the meeting of the Convention in November, two hundred and seventy young ladies had been enrolled, and health was perfect. For many years a heavy debt has been borne by the trustees, even to the extent of encumbering their own private estates. In 1898 this school entered into affiliation with the correlated schools of the State, and now, through the splendid work of the the Educational Commission, this debt is soon to be entirely liquidated.

F. M. Law has been the efficient and laborious President of the Board of Trustees continuously for twenty-eight years, and much of the splendid success and present high standing of Baylor Female College is due to his fine administrative ability and unceasing care. About ninety per cent. of the young ladies in school are professed Christians. In connection with the College there is a well-regulated system of educational and industrial cottages, under the management of a matron, for the benefit of young ladies who are, for want of means, unable to pay their board in the school. Some of the brightest graduates of this College have occupied these cottages. The alumnae of Baylor Female College have taken a high stand in scholarship and in society. The high character of these Baylor girls has been referred to

with pride all over the State. They have generally become active in every noble Christian work.

Baylor Female College, as well as Baylor University, belongs to the Baptist denomination of Texas, and both are alike under the control of the General Convention, by whom the trustees are appointed. This Baylor at Belton is for the education of girls exclusively, while the University at Waco is co-educational.

SIMMONS' COLLEGE.

This school is located at Abilene, Texas. The charter was executed in 1890, and by its terms the school is under the control and direction of Sweetwater Baptist Association, and the trustees are to be appointed by that body. It is specified also that the school shall be co-educational, and that no debt shall ever be contracted by the trustees. The College property is valued at more than $30,000, without any liens or debts, which is in marked contrast with most institutions of learning in our country. It took about two years after the charter was filed to get suitable buildings ready for use.

The first session opened in September, 1892, and about eighty-five students were enrolled the first year. Dr. O. C. Pope is the President, and under his efficient management, and with no debt to oppress it, the future of this school is bright.

HOWARD PAYNE COLLEGE.

Located at Brownwood, Texas. The charter of this school was filed in 1890, and provides that the trustees

shall be appointed by Pecan Baptist Association, and allows the adjoining associations which co-operate with it, each to appoint one trustee. The charter provides that males and females shall be admitted on equal terms. By the 1st of September, 1890, ample accommodations for students had been provided, and the school opened with a flattering prospect. Professor J. H. Grove was chosen President, and ten teachers were employed. Two hundred and forty-seven students were matriculated the first year. The second year one hundred and seventy-three were enrolled. The value of the College property was assessed at $40,000, but a heavy debt had been contracted in building. By 1897 this debt had become over $20,000, and was becoming an oppressive burden. The Education Commission came to the relief of this school, and in 1897 the College entered into the system of correlated schools, with Baylor University, and the Education Commission assumed the burden of the indebtedness. All the debt was paid and the mortgages cancelled. This put the school in a happy condition for future prosperity.

NORTH TEXAS BAPTIST COLLEGE.

This institution is located at Jacksboro, Texas. It became a corporate body in 1891. The charter was filed in the office of the Secretary of State in June of that year. An organization had been formed, composed of the churches of the Jacksboro, Macedonia, Polo Pinto, Stephens County and Lake Creek Baptist Associations, under the name of "North Texas Baptist Convention." The charter specifies that the College belongs to this

Convention, and it shall appoint the trustees. A Faculty of six professors was chosen, and J. H. Bryant was made Chairman of the Faculty, and placed in charge of the school. The College property was valued at $28,000. By the terms of the charter this school was also to be co-educational.

NORTHWEST TEXAS BAPTIST COLLEGE.

Located at Decatur, Wise county, Texas. Five Baptist Associations united in founding this school, and it was incorporated in 1891. These Associations were the following: Wise County, Red Fork, Montague, Denton County and Greer County. The charter was filed with the Secretary of State on the 21st day of December, 1891, and provides that the trustees shall be appointed by a concurrence of the five Associations. It was not until January, 1893, that the trustees were able to put the school in operation. The buildings were not even then ready to be occupied, and a rented house was used for a time. The buildings being completed, the second session was opened in the new house in September, 1893, with one hunder and forty-nine students enrolled. A. J. Emerson, A. M., D. D., a graduate of Wake Forest College, had been made President of the College, and eight professors and teachers were employed. By the terms of the charter the school was made co-educational, and with an able Faculty, special educational advantages were afforded to the young men and women of Northwest Texas. The location was well chosen. Decatur, being one thousand and sixty-two feet above sea level, is practically free from malaria, and the atmos-

phere is especially invigorating and healthful. Besides the usual departments, this school has also a military department, designed to give a good practical knowledge of military tactics, and promote physical development. There is also a department of theology for the benefit of ministerial students.

In 1896 the College began to feel the pressure of a heavy indebtedness, which had been incurred in making improvements. The property was valued at $40,000, and this property must be saved and the school relieved. At the session of the General Convention at San Antonio in 1897 there was a conference of representatives of the leading Baptist schools in the State to consider the best means of relieving these schools, and promoting their common welfare. This led to the formation of a system of federation, by which most of these schools were correlated into one general body, under the control of the General Convention. Decatur College was included in this system, and the Education Commission, which was constituted by the Convention to carry out the objects of this confederation, then assumed the entire indebtedness, and paid the most of it at once.

Benjamin F. Giles, A. M., of Howard College, Southern Baptist Theological Seminary, and Chicago University, became President, and is at this time supported by a strong Faculty. The Board of Trustees is as follows: Rev. J. L. Ward, President; C. J. Crabb, Secretary; C. W. Martin, Treasurer; J. M. Bennett, Z. B. Bobo, Rev. S. G. Christal, Rev. J. F. Elder, G. H. Fletcher, C. B. Gunn, Rev. A. W. McGaha, D. D.; B. C. Mitchell, J. E. Neel and John Spencer. The school is now on a permanent basis, and in easy circumstances.

Having the sympathy and support of the whole brotherhood of the State, with a constantly increasing patronage, success is assured.

EAST TEXAS BAPTIST INSTITUTE.

Located at Rusk, Texas. The preliminary steps to organize a Baptist school at Rusk were taken in January, 1894, by Cherokee Association. Liberal contributions were made, and a plat of ground was secured. In October, 1894, a permanent organization was effected, and a Board of Trustees was appointed. A charter was prepared and filed July 18, 1895, specifying that the Institute was the property of Cherokee Association, and giving to that body the right to appoint the trustees. A three-story brick building had been erected and furnished. The first session opened on the 2d day of September, 1895, with seven teachers and one hundred and forty-two students. Rev. C. F. Maxwell was elected President. The value of the property was assessed at $23,000, with only a small debt. This school was one of the colleges that organized the original federation of correlated schools in 1897. The principal part of the debt has been paid by the Education Commission and the citizens of Rusk. There is a commendable interest in the success of this school manifested by the business men of Rusk, as well as the surrounding Baptist Associations, and the future prosperity of East Texas Baptist Institute seems to be insured.

BURLESON COLLEGE.

Located at Greenville, Texas. A movement was inaugurated in 1894 at Greenville to establish at that

place an institution of learning, in some sort commensurate with the prosperity of that flourishing town. By February, 1895, the enterprise had taken a definite shape, and a corporation was formed, and a charter filed on the 9th day of February of that year. It designated the institution as "Burleson College," named in honor of Texas' greatest educator, Dr. R. C. Burleson. By the terms of the charter the school was to be co-educational. A deed was executed on the 25th day of February, 1895, conveying to this corporation the plat of ground on which the College buildings were to be erected. By September, 1895, the buildings and equipments were ready for the opening of the first session. Dr. S. J. Anderson, to whose active labors the success of the enterprise was largely due, was chosen President, and one hundred and sixty students were enrolled the first year. Dr. Anderson had been for many years pastor of the Greenville church, and his has been one of the most successful pastorates of the State, Greenville church becoming strong and active. In 1897 Dr. Anderson resigned this pastorate and devoted his entire time to the College.

There was a growing desire manifested that the school should be placed under the control of Hunt County Association. To meet this expressed wish the Association at its annual session in September, 1898, took steps to effect its own incorporation, that it might be fully prepared to take charge of the property. A charter to this effect was filed in the office of the Secretary of State on the 16th day of November, 1898. On the same day an amended charter of the College was also filed, placing it under the control and management of the

Association, which should have the right to appoint the local trustees; but surrounding Associations, co-operating in the enterprise, had a right to appoint one trustee each, which must be ratified by Hunt County Association. The College property was assessed at $30,000.

On the 22d day of November, 1899, the Board of Trustees adopted a resolution, calling on the Moderator of the Association to call an extra session of that body to consider the propriety of joining the system of federated schools under the control of the General Convention. The Association met at Greenville at the call of the Moderator on the 14th day of December to consider this question, and a resolution was adopted to correlate Burleson College with the system of federated schools. The next day the trustees of the College ratified and adopted this action of the Association, and the union was completed, though not exactly on the same terms as the other schools of the system.

The original deed conveying the property to Burleson College contained a clause to the effect that the College status of the school shall be maintained for ten years. This school, therefore, had to be received into the system with this limitation. The debt against the College was now $2,983.45. This was all paid, except $400, by Dr. B. H. Carroll, Corresponding Secretary of the Education Commission.

Dr. Anderson, after having served three years as President of the College, had resigned on account of failing health, and in January, 1900, Rev. W. T. Tardy was elected President. Having now the full support of the Education Commission, backed by the powerful influence of the General Convention, this college is destined

to become an efficient power in the education of the sons and daughters of our country.

FEDERATION OF BAPTIST COLLEGES.

At a conference in 1897 at San Antonio, during the session of the General Convention, at which there were representatives from eight of the largest schools in the State, for the consideration of the best interest of the Baptist schools in Texas, the following resolution was agreed upon, to be presented to the General Convention:

"Resolved, That it is the sense of this meeting that the Baptist General Convention of Texas be requested to appoint a committee of five brethren, who are not officially connected with any existing Baptist school, and that the representatives of each school appoint one additional member, which committee of thirteen shall be requested to consider the federation of our schools and their relation to each other; that their plan of federation and relation be referred to the boards of our various schools as soon as possible for acceptance or rejection. Then, provided, as many as five of our schools, including the two Baylors, agree to unite in said confederation, the said committee of thirteen shall be the Education Commission for Texas Baptists for the current conventional year, with power to proceed to the work of raising funds to promote the financial interests of the schools so agreeing. Provided, further, that until such arrangements are made each school shall be permitted to attend to its own affairs, as at the present."

When this resolution was presented to the Convention $7,000 was pledged for the relief of Decatur College. The resolution being adopted, the committee was

appointed, and proceeded to arrange a plan for the correlation of the Baptist schools of Texas. This plan was submitted to the respective boards of the several institutions. The plan finally formulated and agreed upon was for affiliating with Baylor University at Waco, Baylor Female College at Belton, Howard Payne College at Brownwood, and East Texas Baptist Institute at Rusk. The terms of affiliation were as follows:

1. Each of the affiliating schools shall maintain in all of its courses of study a standard of scholarship equivalent to that maintained by the University for the same course.

2. Baylor Female College shall be equipped to do full college work, and confer all the usual Bachelor and Master degrees. Its point of affiliation with the University shall be in the post graduate degrees.

3. The other schools of the system shall be equipped to extend their work, if need be, over the course covered by the sophomore class in the University.

4. The diplomas or certificates of Baylor College and the other schools shall be accepted by the University without examination to the extent of affiliated work provided for.

5. The unit of grading the several courses shall be the University curriculum, where the work is classed as equivalent, and not identical. If the University and the affiliating school shall fail to agree thereon, then this Commission, if existing, or if not existing, some other authority to be appointed by the Convention, shall decide.

6. That no school in this system shall be prevented from teaching any branch or branches required for a

permanent State teacher's certificate, or such branches as book-keeping, shorthand and typewriting, to meet the local demands of said school.

The Education Commission was duly organized, and J. M. Carroll was chosen Financial Manager, with J. M. Robertson assistant, and was authorized to raise at once the sum of $212,000 for liquidating all the existing debts of the affiliated schools. In 1898 the Financial Manager reported to the General Convention that he had secured pledges amounting to $52,000, including the $7,000 pledged for Decatur College, $4,150 of which had been collected and paid out on the College debt.

This work was considered so important that Dr. B. H. Carroll was induced to give up his pastorate of the First Baptist church of Waco, that he had filled so acceptably for twenty-eight consecutive years, and accept the charge of this enterprise as Corresponding Secretary. Dr. Carroll's pastorate at Waco had doubtless been the longest and most successful in the State. The church under his matchless ministry had grown to be the strongest and most progressive church in the State. Certainly no ordinary impulse could have broken this endearing relation. The condition of Dr. Carroll's accepting this position was that business men from various sections of the State would indicate their interest in the work, and their confidence in its outcome under his management, by providing him a salary, just what his church had been paying him as a pastor, out of a fund made up by themselves, apart from and in addition to any pledge made or collection taken for the work itself. These conditions were promptly met, and he entered upon the work on the 1st day of January, 1899, with J. M. Carroll, assistant,

J. M. Robertson having resigned his position early in the year. The success of this work has been most gratifying to all friends of education.

The report to the Convention in November, 1899, shows subscriptions paid and unpaid, $105,000. Of this sum only $40,000 remain unpaid, and this is considered an exceptionally good subscription. The money has been appropriated to the relief of the correlated schools. This has given fresh stimulus to these institutions, and greatly increased their patronage. The expense account is eight per cent. of the cash collections. Since the report was made, Burleson College at Greenville has joined the system, and a large part of its indebtedness has been paid by the Commission. Baylor Female College has also been relieved to a great extent by the paymnt of a large portion of her long-standing, oppressive debt. Complete ultimate success lies before the correlated schools and the Education Commission.

CHAPTER XXXII.

THE TEXAS BAPTIST SUNDAY-SCHOOL AND COLPORTAGE CONVENTION, FROM THE CONSOLIDATION OF THE TWO SUNDAY-SCHOOL CONVENTIONS AT ENNIS, JULY 23, 1885, TO THE PRESENT TIME, 1900.

It will be remembered that prior to the consolidation of the general missionary bodies there was a Sunday-school Convention within the bounds of the State Convention, and also one within the territory of the General Association. In the spirit of general consolidation committees from each of these bodies met at Ennis, July 23, 1885, and effected a consolidation under the name, "The Texas Baptist Sunday-school and Colportage Convention. Deacon W. R. Howell was the first President; J. M. Carroll, Corresponding Secretary, and M. V. Smith, Treasurer. W. R. Maxwell was made Superintendent of the work, and the board was located at Lampasas. A constitution was adopted, which, with some slight changes, was the same as it now stands, being as follows:

"Article 1.—This body shall be called the Baptist Sunday-school and Colportage Convention of Texas.

"Article 2.—The objects of this Convention shall be to establish and encourage Baptist Sunday-schools, under the direction of Baptist churches, and to devise and foster a system of colportage for the dissemination of a sound religious literature, and, in general, to adopt such means as will promote these general interests.

"Article 3.—This Convention shall be composed of messengers, male or female, annually elected by regular missionary Baptist churches, all of whom must be members of the churches they propose to represent. Each church shall be entitled to one messenger, and one messenger additional for each fifty pupils, officers and teachers enrolled in the Sunday-school, or fractional part thereof. Each church is expected to send to the Convention statistics stating the number of officers, teachers and pupils enrolled, the name and postoffice of Superintendent, and average attendance of the Sunday-school.

"Article 4.—The funds of this Convention shall be derived from voluntary contributions, made only for the purposes of the Convention, as set forth in Article 2 of this Constitution, and shall be sacredly appropriated in accordance therewith.

"Article 5.—The officers of this Convention shall be: President, three Vice Presidents, a Recording Secretary, a Corresponding Secretary and Treasurer, all of whom shall be elected annually by ballot, or *viva voce,* by unanimous consent. The position of Corresponding Secretary and Treasurer may, at the discretion of the Convention, be filled by one and the same person. A majority of all the votes cast shall be necessary to the election of President and Corresponding Secretary. The Corresponding Secretary shall not be elected until after the annual report of the Corresponding Secretary and Board of Directors shall have been read and finally disposed of. The officers herein provided for shall be *ex-officio* members of the Board of Directors.

"Article 6.—It shall be the duty of the President to preside over the deliberations of the Convention, and of the Board of Directors; and in the absence of the President, or at his request, the Vice President shall perform the duties of his office.

"Article 7.—It shall be the duty of the Corresponding Secretary to perform such duties as the Convention or Board of Directors may require at his hands, and he

alone of the officers of the Convention shall receive salary for his services, the amount of the same to be fixed by the Convention or the Board of Directors.

"Article 8.—It shall be the duty of the Recording Secretary to keep a correct record of the proceedings of the Convention, and to preserve them in permanent form, supervising the printing and distribution of the same, as the Convention may direct. For this work of printing and distributing minutes the Convention may appropriate from general funds such sum of compensation as it may deem proper.

"Article 9.—It shall be the duty of the Treasurer, whether he be also Corresponding Secretary or simply Treasurer, to receive, hold and disburse all moneys belonging to the Convention, in accordance with the provisions of this Constitution. He shall present an annual report to the Convention, showing all items of receipts and disbursements, and his report shall be examined by the Auditor, hereinafter provided for.

"Article 10.—A Board of Directors shall be elected annually by the Convention, consisting of eleven members, besides the *ex-officio* members, hereinbefore provided for. Of these, eight shall be elected by the Convention and three be nominated by the President, subject to the approval of the Convention. The Board of Directors shall exercise all the powers of the Convention between the annual sessions of the Convention, doing whatever is necessary to carry out the objects of the Convention, as hereinbefore defined, and making a complete and full report annually to the Convention of all its doings. Said Board of Directors shall meet at least four times a year, and at its first quarterly meeting shall appoint three Auditors, whose duty it shall be to examine and report upon all reports of the Treasurer, and especially the annual report of the Treasurer, to the Convention. Upon the request of three members of the Board of Directors the President shall call a special meeting of said board, at the usual place of meeting, giving at least five days'

written notice to each member of the board. Five members of the Board of Directors, including officers assembled at the place of meeting, shall constitute a quorum for the transaction of business at a regular or called session, as herein provided for. The Board of Directors may appoint an Executive Committee of three, independent of the *ex-officio* members, whose acts between the regular sessions of the board shall be provisionary and binding until the next regular meeting of the board, which shall then pass upon them.

"Article 11.—The Convention shall meet annually at such time and place as the body may elect.

"Article 12.—This Constitution may be amended at any annual session of the Convention by a two-thirds vote of the enrolled members present and voting, provided that said vote is not taken later than the second day of the session of the Convention."

This organization has done a grand work in the State. Acting entirely independent of the General Convention, it nevertheless is in close accord with that body, and community of interest and purpose exists between them. Its work has been second only to the great work of that organization. Succeeding W. R. Maxwell, the Superintendents of this work have been in the following order: J. D. Ray, B. F. Clayton, J. C. Wingo, L. E. Peters, W. C. Luther and E. C. Everett. In 1896, at the Convention at San Antonio, W. C. Luthur was re-elected, but resigned during the session, and E. C. Everett was chosen to succeed him. He has very successfully managed the work of the Convention as Superintendent and Corresponding Secretary to the present time. The Sunday-school and colportage work has continued to enlarge as the successive Superintendents have expanded the sphere of their influence, and added year by year more

means and more laborers to the enterprise. At the meeting at Bryan in 1895, $10,018.72 had been expended in the year's work.

In 1896 the Convention met at San Antonio in June, and Rev. C. L. Seasholes, of Dallas, was elected President. The Corresponding Secretary, W. C. Luther, in his report, showed a decided advancement in the work. Sixty-two missionaries, colporters and Bible women had been employed during the year. From all sources $12,357.26 had been received, but the expenses amounted tc $2,348.55, about sixteen per cent. of the collections. To the poor and needy six thousand, nine hundred and thirty Bibles and Testaments had been given during the year, besides distributing nearly a million pages of tracts. The missionaries had organized one hundred and twenty-three Bible schools. Six Bible women had been employed, whose duty is to visit the houses and distribute religious literature, and hold women's meetings and children's meetings. At these meetings, with reading of the Scriptures and distributing of papers and tracts, and with religious conversation, great good has been accomplished. During the year four hundred and ninety-six children's meetings and one hundred and twenty-one mothers' meetings had been held. One hundred and twenty-three Sunday-schools had been organized. Three hundred and eighty-one persons had been baptized, and two thousand, eight hundred and sixty-eight Bibles and Testaments had been given away.

In 1897 the Convention met at Sherman on the 24th day of June, and was called to order by President Seasholes. Two hundred and sixty-three messengers were enrolled. C. L. Seashoals was re-elected President for

the ensuing year. The report of the Board of Managers was read by Corresponding Secretary E. C. Everett. Receipts from all sources amounted to $12,110.25, and the expenses to $2,119.39, more than seventeen per cent. of the collections. There had been sixty-three missionaries employed, and eight hundred and thirty-eight baptisms. The number of Bibles or Testaments supplied to families or individuals, either by sale or gift, was ten thousand, two hundred and seventy-eight, besides nine hundred and seventy other books. There had been thirteen hundred and eight children's meetings and three hundred and sixty-seven mothers' meetings held during the year. E. C. Everett was re-elected Corresponding Secretary, and his salary was fixed at $1,500.

Fourteenth Session Since Consolidation. — This meeting of the Baptist Sunday-school and Colportage Convention convened at Brenham, June 23, 1898, and was called to order by J. A. French, of Austin, Vice President. After adopting the report of the Committee on Enrollment, J. A. French was elected President, and E. C. Everett, of San Antonio, Corresponding Secretary. The report of the board was a splendid exhibit of the year's work. There had been $16,187.50 collected, with a reduced expense account of $1,879, about eleven per cent. of the collections. Sixty-nine missionaries had been employed. The Corresponding Secretary had himself baptized, in connection with his work, two hundred and sixty-five persons, and eighteen hundred and forty had been baptized by others in their work as missionaries of the Convention, making a total of twenty-one hundred and five. The Bibles or Testaments distributed by sale and gift amounted to forty-seven hundred and

ninety-three. There had been three hundred and twenty-one mothers' meetings and twelve hundred and fifty childrens' meetings during the year. Ten Bible women had been employed, who had done a precious work among the women and children.

This department of Sunday-school work was inaugurated in Dallas by Miss Hollie Harper in 1894, with out a precedent to guide her, but it has rapidly developed into great usefulness. It has been most effective in bringing the Gospel to the homes and to the hearts of mothers and children that could not be reached by the regular colporter, and in a sweet way which none but women know, and, above all, creating a desire for "the way, the truth and the life," found only in the Bible.

The Convention put itself fully in line with the work of the General Convention by adopting the following:

"Whereas, all our denominational work is one, whether it be missionary or educational, or whether it be represented by the Texas Baptist Sunday-school Convention, by the Texas Baptist General Convention, or either one of our denominational schools, our denominational work is all one—one in spirit, and one in their aim to carry out the will of Christ through the churches and the agencies which they authorize and employ; and,

"Whereas, the present State Board and the present Superintendent of State Missions under that board, have shown the utmost regard for our work, and have by words and deeds stood faithfully by our organized work, and have treated our board and our Corresponding Secretary with the utmost cordiality, therefore,

"Resolved, first, That we extend most hearty and fraternal greetings to the Baptist General Convention when in session at Waco, October next. That we assure the Baptist General Convention of Texas that we heartily

indorse its official acts, including the work of the San Antonio meeting; and that this is done, not only in view of the work done there, but of the happenings in our State since then; and we pledge the board of that Convention our hearty sympathy and co-operation."

Fifteenth Session.—The Baptist Sunday-school and Colportage Convention met at Houston on the 24th day of August, 1899, in its fifteenth session, and was called to order by President J. A. French. On permanent organization, Brother French was re-elected President; W. S. Howell, Secretary, and A. M. Darling, Treasurer. Superintendent E. C. Everett read the report of the Board of Directors, showing a very satisfactory year's work. The amount raised during the year was $20,231.88, and the expense account was $2,289.44. Seventy-four missionaries had been employed, and the Superintendent reported sixteen hundred and forty-five baptisms. The number of persons supplied with Bibles or Testaments by gift or sale was seventy-seven hundred and thirty-seven. Ten Bible women had been at work during the year, and three hundred and sixteen mothers' meetings had been held, and the number of women enrolled as attending those meetings was fourteen hundred and twenty-eight. There had been nine hundred and nineteen childrens' meetings, and fourteen thousand, one hundred and forty-six children had attended them. The gracious and noble work of these Bible women was gratefully received and abundantly blessed. All of the mothers' meetings, and most of the children's meetings, were conducted by them. They had also relieved nineteen hundred and six persons in poverty or distress. Before closing, the Convention adopted the following resolutions:

"Whereas, all our Baptist work in Texas is essentially one, whether it be missionary, educational, caring for our aged and infirm ministers, providing for the fatherless in the Buckner Orphans' Home, or furthering the work of this Sunday-school and Colportage Convention; and,

"Whereas, our sister Convention, the Baptist General Convention of Texas, is to meet in annual session in Dallas, November 10, 1899; and,

"Whereas, it is the announced desire to raise $20,000 for the State mission work alone of said Convention by November 1; and,

"Whereas, we desire that it be everywhere understood that this Sunday-school and Colportage Convention heartily appreciates the ever-enlarging work of the General Convention, and unequivocally approves its officers' actions and policies, therefore,

"Resolved, That the messengers of this Convention hereby agree to join earnestly in the effort to raise the amount above named, and that they will do their utmost to further all the interests of the General Convention."

The Board of Directors for the following year embrace the following names: B. S. Fitzgerald, F. D. McIntire, G. Z. Gaston, J. C. Hill, of Houston; A. J. Harris, of San Antonio; J. H. Thorn, of Rusk; W. W. Harris, of Galveston; A. W. McGaha, of Fort Worth, and G. W. Truett, of Dallas. E. C. Everett was again elected Corresponding Secretary by acclamation. The Convention adjourned without selecting any place of meeting in 1900.

CHAPTER XXXIII.

BAPTIST NEWSPAPERS IN TEXAS SINCE CONSOLIDATION IN 1886.

The press has been, during the century now nearing its close, a powerful agent in the development of every enterprise wherein its support has been secured. Baptist newspapers in Texas have had a potent influence in the affairs of the denomination in this State. It is painful to confess, however, that they have not always been an unmixed blessing, and their great influence has not always been promotive of brotherly love. In this State Baptist papers have been mainly private enterprises, without any organic connection with the denomination. The field has been an inviting one, and has always been open to any one who might desire to publish a paper, and some unfortunate ventures have been made in this direction. We propose, however, here to notice only those papers that have proved to be institutions of a permanent character, and are State-wide in their influence and patronage.

THE TEXAS BAPTIST-HERALD.

This is the oldest Baptist paper in the State. It will be recalled that in July, 1886, The Texas Baptist, owned and published by S. A. Hayden, and the Baptist Herald, owned and published by J. B. Link, were consolidated.

This was effected by Dr. S. A. Hayden's buying out J. B. Link. The consolidated paper was then published by Dr. Hayden under the name of The Texas Baptist and Herald. The question as to the most suitable location for the paper was referred to the General Convention, and Dallas was designated, and this has continued to be the home of the paper to the present time, Dr. Hayden continuing to be editor and proprietor. In 1888, however, A. J. Holt purchased an interest in the paper, but in less than a year reconveyed his interest to Dr. Hayden. The paper was conducted with marked ability, and in a few years, by personal enterprise and untiring activity, the circulation had become, perhaps, equal to that of both papers at the time of consolidation. The Baptist and Herald has ever stood firm for sound doctrine in the denomination, persistently opposing heresies that have from time to time appeared. The paper has recently appeared with the name somewhat changed, being hyphenated into The Texas Baptist-Herald, and is a sixteen-page paper. The present management is as follows: S. A. Hayden, editor; S. J. Anderson, associate; D. A. Holman, associate; A. R. Hayden, business manager; W. T. Compere, field editor.

THE BAPTIST STANDARD.

In December, 1888, the Baptist News was started at Honey Grove, in Fannin county, by Lewis Holland and J. H. Boyet. About one year afterwards Holland bought the interest of Boyet, and the paper was moved to Dallas, and R. T. Hanks bought a one-half interest. The paper was enlarged, and the name was changed to "The West-

ern Baptist." In March, 1892, M. V. Smith and J. B. Cranfill purchased the paper, and changed the name to "The Texas Baptist Standard," and in July removed it to Waco. In February, 1893, M. V. Smith died, which threw the entire management on Cranfill. In January, 1894, the office, with all its contents, was destroyed by fire. It was not long, however, until a new office, with presses, printing machinery and paper stock was fitted up, and the regular issues of the paper continued.

In January, 1898, Colonel C. C. Slaughter, of Dallas, bought a one-half interest, and the paper was moved to Dallas, and the name was changed to "The Baptist Standard." A joint stock company was organized and incorporated, with J. B. Cranfill President and General Manager; C. C. Slaughter, Treasurer, and E. D. Slaughter, Secretary. The Standard has an extensive circulation within the State, and is rapidly extending to other States. The Standard is sound and conservative in doctrine and true to the Baptist faith.

There are a number of church papers and other monthlies devoted to special lines of work or special localitites, giving valuable aid, however, to the common cause.

The Missionary Worker is published at Dallas by the Corresponding Secretary of the Board of Directors of the General Convention in the interest of the work of that board. It is not concerned to any extent with general newspaper topics, but is specially devoted to the promotion of the mission work in Texas.

The Helper is the official organ of the Texas Baptist Sunday-school and Colportage Convenaion. It is published monthly at San Antonio by E. C. Everett, the

Corresponding Secretary of the Convention. The paper is devoted specially to Sunday-school and colportage work, and is very helpful in that line. Among other good things, it contains a review of the regular Sunday-school lessons, prepared by Mrs. M. J. Nelson, of San Antonio, who has long been an efficient laborer in Sunday-school work.

The San Antonio Baptist has been published monthly for two or three years by A. J. Harris, pastor of the First Baptist church of that place, and he now has associated with him Rev. John Holland, pastor of the Prospect Hill church. W. W. Sloan is business manager. Under this management the paper is extending its circulation and influence.

The Baptist Echo is published in East Texas at Jacksonville by Rev. J. M. Newton, and is a zealous supporter of the Jacksonville Baptist School and the East Texas Convention.

We have also the West Texas Baptist, the Baptist Visitor and the Vedette, and perhaps some others.

CHAPTER XXXIV.

HISTORICAL SKETCH OF A FEW OF THE STRONGEST BAPTIST CHURCHES IN TEXAS.

The first Baptist church in Texas was organized in 1837, which is now sixty-three years. There are at present in this State about twenty-seven hundred and sixty-two white, and fourteen hundred and thirty-one colored, Baptist churches, aggregating forty-one hundred and ninety-three. This unprecedented rate of increase has not only never been equaled by Baptists elsewhere, but has never been approached by any other denomination. The individual history of each one of these churches would doubtless be interesting and instructive; but what a volume it would make! Short sketches of the early churches were given in the first part of this work. It would be manifestly impossible in a work like this to extend this to cover all. We can only attempt a historical sketch of a few of the strongest churches at this time, as illustrative of the history of the remainder and of denominational progress.

THE FIRST BAPTIST CHURCH OF GALVESTON.

The organization of this church in 1840 was noted in the history of that period. Commencing its existence with nine members, under the care of the consecrated Huckins, Galveston church at once alligned itself with

the work of Texas Baptists, and was admitted to the fellowship of Union Association. Elder James Huckins was the first missionary sent to Texas, and was under commission of the Home Mission Society, being still supported in part by that board. After about two years he withdrew his connection with the Society, and devoted his whole time to this church. The church prospered, and in 1845 determined to build a house. The pastor was released from church services for one year to travel in the older States and solicit aid. In August, 1846, Brother Huckins returned with funds sufficient to justify the church in beginning the work of building. The church and the citizens added to this fund, and a Building Committee was at once appointed and put in charge of the work. The committee was composed of J. S. Sydnor, T. H. Borden, W. N. Sparks, Gilbert Winne, George Fellows, Berry Nichols and Rev. James Huckins, the pastor. The building was completed, and the dedication took place in September, 1847. The dedication sermon was preached by Tryon, who was pastor at Houston. This was only a short time before his death by yellow fever. Brother Huckins, having completed this work, tendered his resignation, to take effect the first of 1848. J. F. Hillyer was pastor for a few months. About this time Dr. Burleson and Noah Hill held a meeting with the church, which resulted in a gracious revival.

Dr. R. H. Taliaferro, of Austin, was called, and assumed his pastoral duties in March, 1849, and served until July, 1850. J. B. Stibler was installed as pastor in January, 1851, and served two years, when he resigned to accept the chair of Physical Science in Baylor University. The first pastor, Rev. James Huckins, was

then recalled to the pastorate, and began his duties in July, 1853, and served until 1860, making fifteen years altogether in his first and second pastorates. A call had been tendered him by the Wentworth-street Baptist church of Charleston, South Carolina. Although the tenderest ties existed between him and the church, he felt that it was the direction of the Holy Spirit that he should accept. In his written resignation he says:

"His will manifestly is that you and I should separate; that you should seek another pastor, and that I should enter another field. I submit to that will, though it slay me; though it crush all my dearest hopes."

December 12, 1859, the church accepted the resignation in the following tender words, among others:

"The universal expression in view of your departure has been that we may indeed fill our pulpit; but who is to take your place at the bedside of the sick and dying? Who comfort the afflicted widow? Who attend the wants of the destitute orphan? From many a desolate hearth a cry of remonstrance and regret reaches our ears, and from a hundred dwellings of the poor the prayers of those you have comforted and relieved mingle with ours to the Great Father of all, that wherever you may go, or wherever labor, the work of the Lord may prosper in your hands."

Elder J. H. Stribling commenced his pastorate in June, 1860. He had served about a year when the gunboat South Carolina appeared off the harbor to blockade the port of Galveston. This threw the city into such general alarm and confusion that the citizens in great numbers left hastily for the interior. So many of the members of the church with their families left that serv-

ices were abandoned, and the pastor sought other fields. The church remained closed while the war lasted. After the close of the war, the members having mostly returned, a few met for the first time in March, 1866, for worship. They went diligently to work to revive an interest in Christian labors. Among the new-comers who rapidly sought homes in Galveston after the war closed were many Baptists from the interior of the State, and also from the Northern States, who united with the old members to revive active church work.

In October, 1866, Dr. Wm. Howard was invited to preach to the church, and was regularly installed as pastor in January, 1868. Before Dr. Howard's regular work had begun the church showed great activity, and had determined to build a pastor's home. By the time he was ready to enter upon his duties as regular pastor a handsome and comfortable house had been built adjoining the church, costing about $7,000, and it was made ready for his reception. Dr. Howard was very successful in his labors at Galveston, and continued eleven years. During his first four years he baptized twenty-five, and received sixty-nine by letter, and raised for various objects about $26,000. The membership of the church then was one hundred and nineteen. Dr. Howard's pastorate ended in November, 1879.

In 1897 the church reported seven baptisms, and thirty-three received by letter, and a total membership of four hundred and twenty-three. The contributions for incidental expenses were $1,413, and for missions, Orphans' Home and aged ministers, $502.60. In 1898 there were twenty-one baptisms, and forty received by letter. The church building is assessed at $30,000, and

the parsonage at $10,000. The pastor's salary for a number of years has been $2,400. Since the resignation of Dr. Howard the church has had four pastors—W. O. Baily, A. Y. Spaulding, A. W. Lamar and W. M. Harris

The present pastor, Dr. Harris, began his pastoral work July 1, 1896, and the church under his care has been harmonious and prosperous. The present membership is five hundred, and the Sunday-school numbers about three hundred. There is also a flourishing Baptist Young People's Union in connection with the church. The active deacons are: W. S. Griffin, G. D. Douglas, W. H. Stewart, L. C. Leith and C. H. True. The present efficient clerk, G. D. Douglas, has served the church in that capacity for many years.

THE FIRST BAPTIST CHURCH OF HOUSTON.

After the constitution of this chuch in 1841, by Rev. James Huckins, he continued to supply the church somewhat irregularly for about two years, after which there seems to have been no regular pastor until 1845, when Rev. W. M. Tryon, a missionary sent out by the Southern Home Mission Board, was invited by the church to preach for them, and by consent of the board became pastor. Tryon was a man of great power, and he entered with zeal upon his work. Largely through his efforts a good church building was erected, and in May, 1847, was dedicated. The church was active and prosperous in every department of work, and Tryon, being beloved by all, seemed destined to do a great work in Houston. In the midst of great usefulness the beloved Tryon was prostrated by yellow fever, and died on the

16th day of November, 1847. Dr. R. C. Burleson, who had recently arrived in Texas under commission of the Southern Board, was called, and by direction of the board entered upon his work at Houston in January, 1848.

During Tryon's pastorate trouble arose from several different sources. The question of alien baptism had to be met. Then many of the brethren were greatly disturbed on the introductiion of an organ into the church, to aid the music. The choir was also objected to, and renting the pews was looked upon as fostering an aristocracy within the church. The trouble at one time bore a very serious aspect. The organ disappeared from the church, and was found in Buffalo Bayou. The firmness and tact of the pastor, however, secured a settlement of all these questions, and restored the harmony of the church.

Dr. Burleson resigned in August, 1851, to accept the Presidency of Baylor University. Up to this time the church had been aided by the board of the Southern Baptist Convention, but now felt strong enough to declare themselves self-supporting. Dr. Burleson's successor was Rev. Thomas Chilton, of Greensboro, Alabama. Mr. Chilton, before he became a minister, had been an eminent lawyer and politician in Kentucky. Like his cousin, Judge Baylor, he had also been a member of Congress from that State. He was an able minister, and continued with the church about three years. During the first year the membership increased rapidly. The old question, however, of choir and pew-renting, was again revived, resulting in great dissensions in the church, and Mr. Chilton resigned in 1854.

The church remained about two years without a

pastor, and seemed too much divided to do anything. There was division, even, on the temperance question. A long period of unfortunate declension and inactivity followed. Several succeeding pastors served a short time and resigned. During the war the church scarcely showed any sign of life. In 1865 it is stated that a Swedenborgian Methodist preacher was occupying the pulpit. Church services were almost entirely abandoned. The condition of the church seemed to be as distressing as the church at Ephesus, to which the angel said: "Thou hast left thy first love," and "I will remove thy candlestick out of its place, except thou repent."

The ladies of the church seem to have made the first move towards a revival of interest in the services. They undertook to repair the church building, and Dr. J. B. Link, who had begun the publication of the Texas Baptist Herald in Houston, began regular preaching, and in 1868 the house was renovated and painted, and there was a manifest revival of interest among the brethren. In December, 1868, Rev. J. T. Zealy, who had recently come to the State from South Carolina, was called, but he did not begin his pastoral duties until September, 1869. The church under his ministration again became active and faithful. Dr. Zealy continued with the church for six years, and the membership was greatly increased, by both baptism and letter. A comfortable and neat pastor's home was built, and two mission stations were established and chapels erected. The zeal and efficiency of Christian women never shown brighter than when displayed by the ladies of Houston church during those days.

After Dr. Zealy's resignation in November, 1875, there was no regular pastor until Rev. J. M. C. Breaker

came, at the call of the church in April, 1877. He continued nine years, and was a very successful pastor. A new church was organized at the chapel in the Fifth ward, and the German Baptists organized a church and purchased the chapel in the Fourth ward. In the spring of 1883 the church began the erection of a new house, and it was completed and dedicated in October, 1886. The house had cost about $20,000, and was one of the best in the State. Rev. T. B. Pitman succeeded Dr. Breaker, and in May, 1891, Rev. W. O. Bailey followed him.

On the first Sunday in April, 1891, the church celebrated its semi-centennial. Dr. Burleson, who was the second pastor, preached a sermon appropriate to the occasion. Of the constituent members in the organization of the church fifty years before, Mrs. Piety L. Hadley was the only one present. There was no happier heart there than hers. She saw a consummation, in some degree, of her toils, her hopes and her prayers. For fifty years she and her noble husband, Judge T. B. Hadley, had labored, prayed and hoped for Houston church. In the darkest hours of trouble and declension in the church she never faltered. She kept alive the prayer-meetings. She led in the organization of the first Sunday-school. During the terrible scourge of yellow fever and cholera, that almost decimated Houston, she appeared a ministering angel to the sick and dying. Christianity never had a truer exemplar, and Houston church never had a more devoted friend. A half century of such a consecrated Christian life has enshrined the name of Mrs. Piety L. Hadley in the annals of Baptist history.

Passing over a few years we find that in 1896 the

membership was four hundred and twenty-three, and under the pastoral care of Rev. L. D. Lambkin there had been during that year twenty-eight additions by baptisms and fourteen by letter. The church was paying the pastor a salary of $1,800, and had paid during the year $603 incidental expenses. In 1897 there were one hundred and three baptisms, and forty received by letter, and the total membership was five hundred and forty-four. In 1898 there were fourteen baptisms and forty-eight received by letter, and the total membership was five hundred and eighty-one. In 1899 the church had eight baptisms and twenty-six received by letter, and there was a total membership of five hundred and seventy-four. The value of the church building, with the parsonage, is put down at $37,000. W. S. Napier is the present church clerk. Houston First church has long had one of the most flourishing Sunday-schools in the State, and it now numbers about two hundred and fifty.

THE FIRST BAPTIST CHURCH OF WACO.

We have noted in a former chapter that in 1851 that Texas veteran, N. T. Byars, organized this church with four members. In 1854 the membership had increased to twenty-eight, and S. G. O'Bryan became pastor. During his six years' ministration the church was very prosperous. A good house was built, and the church occupied the new building in 1857. When O'Bryan closed his services in 1860 the membership had increased to two hundred and twenty. This church has changed pastors less often, perhaps, than any other. In 1877 the building was destroyed by fire. There was no time lost in re-

pining. A meeting was held three days after the loss, and under a stirring appeal from the pastor, B. H. Carroll, the church determined to build again without delay. The plans adopted were for a $40,000 house, and it was to be built without incurring any debt. The work proceeded systematically, but under these conditions it must necessarily be slow. The house was fully completed in 1883, in time for the meeting of the Southern Baptist Convention in May of that year. After O'Bryan's resignation in 1860 the pulpit was occupied by W. H. Bayless, R. C. Burleson, W. H. Anderson and M. B. Hardin prior to 1870. Dr. B. H. Carroll was elected pastor in 1870, and continued to occupy this pulpit until 1899. After twenty-eight years of consecutive pastoral labors Dr. Carroll gave up Waco church on the first day of January, 1899, to take charge of the Education Commission. The church was without a pastor until September, when Rev. A. W. McGaha was regularly installed.

The First Baptist church of Waco has been a model church. Harmony and co-operation have most generally prevailed between the members and with the pastor. No serious discord has ever marred the peace of the church. Sound doctrine has been maintained and Baptist faith upheld. No church in Texas has equaled it in contributions for all missionary and educational enterprises. The pastor's salary has been $2,500, and for a great many years a missionary within the city has been supported at a salary of $1,200. These results are not due to great wealth in Waco church, but to liberal systematic giving. The church has a most excellent system of contributions and collections. No collection is ever allowed in the church, except on extraordinary occasions.

There is a collector for each of the various objects fostered by the church. These collectors take subscriptions for the special object assigned to them, and collect in monthly installments, making written reports to the monthly conference. There is a collector for State missions, for foreign missions, Orphans' Home, pastor's salary, aged ministers, and each other object the church may determine to promote.

V. G. Cunningham was church missionary for many years, and in 1888 organized the Second Baptist church at a mission chapel, and became pastor. Elder John G. Kimball succeeded him, and other mission chapels have been built in other parts of the city.

There have been many gracious revivals in Waco church. In 1896 Deacon W. E. Penn conducted a meeting of great interest, which resulted in one of the greatest revivals ever witnessed in the State. M. V. Smith, who took part in this meeting, wrote at its close:

"Brother Penn has conducted every service from two to three times a day for fifty-three days. There have been two hundred and thirteen conversions. One hundred and twenty-six have joined the church. There have been a number of conversions among the students in the University, who have gone home without baptism, and quite a number among persons attending from the country."

At the close of the meeting the total number of conversions was estimated at three hundred and seventy. There was another great revival in the fall of 1893, conducted by pastor B. H. Carroll, in which he did all the preaching. In this meeting there were more than one hundred additions to the church by baptism, and one

hundred and fifty by letter, making a total increase of membership of more than two hundred and fifty.

In 1860, nine years after organization, the membership was one hundred and eighty-one. At the end of the next decade there were only two hundred and one members. In 1880 there were three hundred and ninety-eight reported. In 1890 the number was five hundred and twenty-four; and in 1896 the total membership was nine hundred and seventy-two. The report to the Association in 1899, however, shows only nine hundred and twenty-seven, but it is probable that at this time the membership is about nine hundred and sixty.

In 1892, forty-one years after its organization, the church had received by baptism eight hundred and thirty, and by letter twelve hundred and ninety-eight, a total of twenty-one hundred and twenty-eight. W. H. Jenkins is the present efficient clerk of the church, to whom we are indebted for many of the facts related here. Brother Jenkins was elected clerk in October, 1878, making a service of twenty-two years.

The deacons of the church at present are S. B. Humphries, F. L. Carroll, John T. Battle, W. H. Standifer and J. C. Lattimore, all of whom have served in this capacity a great many years. Besides these, the following have been set apart to this work in later years: P. B. Jones, C. R. Nash, J. T. Herrington and S. B. Howell. The Board of Deacons, of course, are charged with the entire financial interest of the church, but there are frequently special committees appointed to aid them.

THE FIRST BAPTIST CHURCH OF TYLER.

From the organization of this church in April, 1848, it was an active, progressive body. The membership in

1852 had grown from the six constituent members to sixty-eight. For about two years the church continued to worship in the County Courthouse. Afterwards services were held for a time in the Odd Fellows' Hall; then the United States Court room was used. At this time Tyler was a place of great promise in the anticipated development of the country. The United States Court had been located there, and the Government had built a good Courthouse. Many prominent men were locating in Tyler, and it was a center of political influence. The church was anxious to make it also a center of education and Baptist influence.

In connection with Cherokee Association the church inaugurated a movement to establish at Tyler a Baptist school. For this purpose a house was built in 1855, which was to be used both for the church and for the school, on a lot owned by the Cherokee Association. The church and the Association worked in concord, and there were high hopes for the school. These prospects were all blighted, however, and the church was greatly embarrassed by a fire in 1856, consuming the building, which was without any insurance. Preparations were soon commenced, however, to build another house. The new house was built on the old lot, which still belonged to Cherokee Association. It was completed and occupied in 1859, but it was not until 1881 that the property was transferred to the church. Elder J. S. Bledsoe was pastor when this house was built, and continued in this capacity until the beginning of the war. During the war D. B. Morrell, J. R. Clark and N. P. Moore occupied the pulpit in the order as they are named. Elder John H. Roland succeeded Moore in 1868, and continued until

1872. Elder J. H. Stribling became pastor in 1873, and with the beginning of his services the church began to have services every Sabbath, and regular prayer-meeting during the week. In 1881 Rev. Reddin Andrews succeeded Brother Stribling.

In 1882 the church suffered another great misfortune. Again the church building was destroyed by fire. Services were now held for some time in the Opera House. It was not until 1884 that the building of a new house was agreed upon. There were various and conflicting views as to the kind of a house to be builded. The proposition prevailed that the house should be the very best. It was completed in 1889, and was dedicated on the 29th day of September. The building cost $25,000, and is one of the most beautiful and convenient houses of worship in the State.

In 1888 the Ladies' Aid Society purchased a comfortable house for a pastor's home at a cost of $3,000. Mr. Andrews resigned in 1885 to accept the Presidency of Baylor University. Dr. A. J. Fawcett became pastor in 1888, and every department of church work was now prosperous. In 1891 the membership of the church had increased to four hundred and seventy-five, and the Sunday-school numbered two hundred and fifty. The prayer-meetings of the church continued to grow in interest, and the attendance was unusually good. A mission, known as the North Side Mission, had been fostered for several years, and the organization of a new church was the result.

During the pastorate of Dr. Stribling, in 1873, Deacon W. E. Penn held his first great revival meeting with Tyler church. At this meeting, lasting for many weeks,

there were fifty-four additions by baptism and twenty-two by letter. Rev. G. G. Baggerly, the third pastor of the church, began his pastorate in 1853, and supported the educational enterprise with great energy and devotion; and up to the fire in 1856, which consumed the building, the prospect for the Tyler school was flattering.

Passing over a few years we find in 1899 Tyler church still active in all missionary work. During the associational year the church had made the following contributions: For home missions, $162.50; State missions, $340; foreign missions, $185; Orphans' Home, $131.35; associational missions, $100; aggregating $918.85; besides pastor's salary and church incidental expenses. This exhibit is very creditable for a total membership of four hundred and forty, as now reported. Although the membership does not appear as large as it was in 1891, still this does not necessarily signify any real declension on the part of the church. A great many had been dismissed to aid in the formation of new churches. Rev. J. H. Gambrell, the present efficient pastor, has served the church a number of years, in harmony and with great usefulness. C. F. Mansfield is the present church clerk.

THE FIRST BAPTIST CHURCH OF DALLAS.

At the beginning of the year 1868 there was no Baptist church at Dallas. Prior to that date there had been two or three feeble organizations in the town, but they had been dissolved or removed to the country. W. L. Williams, a zealous Baptist, located in Dallas in the fall of 1867. He made inquiry for Baptists, but could hear

of none in the town. In the early part of 1868, however, several Baptists settled in the place, and W. L. Williams, aided by Enoch G. Mays and John Hannah, induced Rev. W. W. Harris, J. F. Pinson and W. J. Brown to hold a meeting of several weeks in the town. At the conclusion of the meeting a church was organized on the 30th day of July, 1868. There were eleven constituent members, and the organization was designated "The First Baptist Church of Dallas." W. W. Harris became the first pastor, but served only a few months. The church sent messengers and was received into the fellowship of Elm Fork Association on the 22d day of August of that year.

Mrs. A. E. Prather's was the first baptism in connection with the church. She was received on the relation of her Christian experience on the 16th day of July, 1871, and was baptized the next day in the Trinity river by S. S. Cross. For several years after the resignation of W. W. Harris, in the early part of 1869, the church got along the best they could without a regular pastor. In 1872 the membership had increased to twenty-one, and they determined to build a house. Rev. Abram Weaver was employed at a regular salary to canvass the State to raise funds for this purpose. Weaver was successful, and the fund raised by him was increased by liberal contributions in the town and church. The building was soon commenced, and was completed in time to hold the regular services in June, 1873. In 1876, during the pastorate of G. W. Rogers, Deacon W. E. Penn conducted a great revival meeting with this church, which resulted in one hundred and fifty additions and the liquidation of all indebtedness.

Discipline was not neglected in this church. In September, 1877, a sister was excluded, who, having secured a divorce from her husband on the ground of lunacy, had married again. Pastor Rogers resigned in October, 1877, and J. H. Curry, his successor, was installed in February, 1878. His salary was fixed at $1,200, and use of the parsonage. A city missionary was also employed under the title of assistant pastor. In August, 1878, the membership was reported in the letter to the Association to be three hundred and seven.

In 1879 a meeting was called by some dissatisfied brethren to meet at Plano for the purpose of forming a new missionary body, and there were conflicting opinions in the Dallas church as to whether they should affiliate with this new body or still co-operate with the General Association. In view of this threatened trouble the church determined to send messengers to neither, but to do their own missionary work. The membership at this time was three hundred and twenty-three.

In 1878 serious trouble and division arose. A respectable minority protested against the action of the church in receiving a certain person to fellowship. A memorial was finally presented, signed by fifty-nine, declaring non-fellowship with the majority, which resulted in their exclusion in January, 1880. These excluded members kept up a separate organization until March 30, 1884, when the breach was healed, they withdrawing their memorial, and the church rescinding the act of exclusion and restoring them to fellowship. Pastor Curry resigned in April, 1882, and in December R. T. Hanks, from Georgia, became pastor. His salary was fixed at $1,800 per annum. The church was now harmonious

and prosperous, and in May, 1883, a handsome two-story building was erected for a pastor's home.

In June, 1884, a standing Committee on Discipline was appointed by the church, and the duties of this committee were defined at length. In January, 1887, letters were granted to twenty-four members to organize a church in East Dallas. The pastor's salary was now increased to $2,000, and every prospect was bright. The church had for some time sustained a mission in the southern part of the city, and in December, 1888, granted letters to thirty-four members to organize a church at that point. This organization was designated the Second Baptist church of Dallas. Pastor Hanks tendered his resignation in June, 1889, to take effect in October. During this pastorate, of almost six years, the membership of the church had greatly increased by baptism and by letter.

At the called session of the General Association in 1880 the minority, who had been expelled, was recognized as the First Baptist church of Dallas. The majority, as a church, affiliated thereafter with the State Convention. Rev. A. M. Sims succeeded Hanks as pastor, and began his duties in January, 1890. The church had determined to build a new house, and on the 3d day of April, 1889, while Hanks was still pastor, adopted plans and specifications, and appointed a Building Committee, composed of W. L. Williams, S. L. Mays, C. C. Slaughter and J. S. Taylor. The committee lost no time in getting the work under way. The private business of Brethren Slaughter and Taylor was so pressing that they were excused to a great extent from active service in the constant labors of the committee. After the new pastor

arrived he was also very active in pressing forward the work. The committee made their report to the church on the 7th day of June, 1891, which concludes as follows:

"The contractors have delivered to us the keys of the building as a testimony that the work is completed, and their bills paid or provided for, and by direction of committee and directors of this church I turn these keys over to the pastor of this church, to be held subject to the order of the church. Please, sir, accept the keys for the church as the closing up of our work.

"Signed: W. L. WILLIAMS, *Chairman.*"..

Referring to the cost of the building, the committee in their report say: "The aggregate amount of cash that has come into the treasury to the account of the church building fund from the first until June 1, 1891, was $65,210, which amount was paid out on work. Amount due on the work June 1, 1891, $9,409.35. Bills contracted to be paid in one year, including interest on the same to maturity, $4,284.52. Bills to be paid in two years, including interest on the same when due, $3,237. Bills provided for, including memorial windows, carpets, drapery, plumbing, and donations not otherwise shown above, $8,800. Total value of the property, $90,940."

Pastor Sims resigned in April, 1892, and C. L. Seasholes became pastor in August. On revision of the church rolls, about this time, it was found that the real membership was six hundred and twenty-five. It must be remembered that as many as two or three colonies had been dismissed to organize other churches, that had now become flourishing organizations. Rev. George W. Truett is now pastor, and the church is harmonious and prosperous.

CHAPTER XXXV.

HERESIES.

Texas Baptists have, for the most part, been eminently conservative in doctrine, and have promptly repudiated all departures from the faith. They have specially emphasized the great fundamental doctrine that the Bible alone is the standard of religious truth. They have utterly repudiated the contention of Rome and latter-day fanatics, that the Bible does not contain all of the inspired word of God, but that tradition and recent revelations are of equal authority with the Scriptures, as we have them. They have also rejected the pretentions of so-called higher criticism, which measures the Bible and interprets it by scientific investigations, and rejects all that seems not to be thus verified, leaving no place for faith. Texas Baptists accept the Bible as the cannon now stands, and nothing but the Bible, as the inspired word of God, without any reference to scientific rules or code of ratiocination. They maintain that the Bible not only contains the inspired word, but that it is the inspired word, plenary and complete. Texas Baptists have been prompt to disavow heresies that have appeared in any form involving departures from the tried and true standards of the faith. Campbellism seems to have been the first departure that afflicted our churches.

T. W. Cox, who was a man of marked ability, and very prominent in our earliest churches, had assisted in

the organization of Travis and La Grange churches in 1839; also in the organization of Union Association in 1840, and was its first Moderator. He developed strong Campbellite tendencies, and boldly preached the dogmas of the reformation throughout the Association. Many were led off by him, and among them the sweet-spirited J. L. Davis.

At the second session of Union Association meeting with La Grange church in 1841, Tryon, Huckins and Morrell were present. To this trio of staunch Baptist preachers and foundation builders of our faith in Texas we are greatly indebted for the sound doctrines prevailing in our State. During the session, Cox, being pastor, as well as a member of that church, was proceeding to receive members after the manner of the Campbellites, when these preachers entered a decided protest. This led to a long and heated discussion, and the church finally postponed the matter to the next regular meeting. In a consultation of the ministers present it was determined that charges of heresy should be preferred against Cox in his church. Morrel was present at the next meeting, and Cox was put on trial for heresy. He made a strong and vigorous defense, but Morrell, seconded by several members of the church, stood firm on Baptist doctrine. The discussion grew warm, extending late into the afternoon. When the question came to a vote Cox was excluded by a majority of one.

The trouble was not yet over. Cox's influence in the Association was great, and he was pastor of two other churches, where the same question must be met. At Travis church Cox had a majority, but after his exclusion from his own church they voted themselves letters

and formed an organization separate from Baptists. The matter soon came up at Independence, where Cox was also pastor. Tryon was present. A definite issue was joined, and Tryon, with his great powers, defended the Baptist faith, and this church was also saved by a majority of one. The Cox party was excluded, and J. L. Davis left the Baptists. The church for many years suffered greatly from this incident. Since this firm stand for sound doctrine by the fathers of our denomination in Texas, our churches have been troubled but little by Campbellism.

THE HARDSHELLS.

Our churches, in their early history were also greatly handicapped in some sections by an extreme antinomian spirit, that bitterly opposed every form of mission work. Alien immersion was also brought in from the States, which made it necessary for the churches to meet this innovation with prompt and decisive action. Elder Isaac Reed came from Tennessee in 1834, and settled a few miles north of Nacogdoches. He organized Union church, the first church in East Texas. He was an active and influential minister, and organized many others of the earlier churches. While professing a missionary spirit, he resolutely opposed all boards and societies for mission work, as well as Sunday-schools, and all benevolent organizations. Reed assisted in the organization of Sabine Association, the first in East Texas, and had great influence in that body. His opposition to all these enterprises became so bitter that it brought great trouble and confusion in the Association. This finally culmi-

nated in the division of the Association. Reed and his anti-mission brethren then organized an association of their own, on anti-mission principles, and were thus eliminated from the denomination, and were no longer a disturbing element.

Rev. Abner Smith came to Texas from Alabama in 1834, bringing his church with him, and all settled on the Colorado river. Mr. Smith and his church persistently opposed all mission enterprises. Rev. Daniel Parker was so extreme in his antinomian two-seed doctrine that he did not attempt to affiliate with missionary Baptist churches in any way, and gave them little trouble, though he was an able preacher. The line between the Baptist churches and these primitive Baptists, as they called themselves, soon became so marked and distinct that they ceased to be a disturbing element. A few of these churches are still found scattered over the State, embracing most excellent people in their membership, but their organizations are lifeless and seemingly aimless.

Other departures from the Baptist faith were also promptly met by the faithful brethren of our early history. In 1854 Rev. A. Ledbetter, who had been for three successive years Moderator of Trinity River Association, was charged with preaching the doctrine of apostasy. At the seventh session of the Association, held with Centreville church in 1854, Ledbetter was to preach the missionary sermon on Sunday. On Saturday Morrell, Creath and Baines had an interview with him on this subject. When he frankly admitted that he believed this doctrine of apostasy, they challenged his right to preach this sermon, and he publicly withdrew from the Association.

About this time the Rev. Mr. Strand came into the bounds of this Association, bearing the credentials of a Baptist preacher, but openly preached universalism. He was promptly repudiated. The severe measures of the anti-mission Baptists had the effect of driving some to the opposite extreme, under the name of Free-will Baptists. This departure was scarcely less hurtful than the first. While the Hardshells were wholly anti-effort, and gave man nothing to do, the latter were all-effort, and gave man more to do than the Bible allowed. While the first were justly charged with illiberality, the Free-wills were so liberal that a distinctive denominational character was almost entirely obliterated. They invited all Christians, without any other qualification, to the communion table. An association of these Free-will Baptists was organized in East Texas some time previous to 1850. This movement made but little progress, and this association was lost entirely.

The pioneers of our faith in Texas thus struggled against these departures, and these difficulties in the way of progress, with such true loyalty to the teachings of the Bible, and such devotion to our creed, that sound doctrine at last prevailed, more generally perhaps among Texas Baptists than anywhere. In our later history, therefore, we hear but little about heresy until within the last decade, when new heresies of a formidable nature had to be met.

MARTINISM.

Rev. M. T. Martin, a member of the First Baptist church of Waco, a young minister of talent and exemplary

Christian life, had for some time previous to 1889 caused much apprehension among his brethren by what they considered a serious departure from the faith, in preaching unsound doctrine on the subject of faith and assurance. In March, 1889, the pastor and deacons of the church held a conference with him, with a view of reclaiming him from his serious error. But this conference failed to accomplish anything, and Mr. Martin forced an issue by applying for a letter of dismission, which the church could not grant without being committed to his heresy. Therefore the following charges were brought against him by the deacons:

"Rev. M. T. Martin, member and ordained minister of this church, has at various places and times since his connection with this church and responsibility to it taught doctrines contrary to our acknowledged standard of faith and polity, thereby causing division and trouble in our denomination. We further charge that after the pastor had privately and kindly called his attention to these matters, and admonished him more than once to be more careful and circumspect in his publications and pulpit utterances, and when trouble and confusion, excited by his ministerial course and practices, had assumed such proportions that the elders and deacons of the church invited him to a private and fraternal conference concerning these matters, and when assembled in such conference, he being voluntarily present and participating, they did, by long and painstaking labor, seek earnestly to find some safe ground of adjustment, and did kindly admonish him and implore him to benefit by the lessons of the past; yet since that time the trouble and confusion following his ministerial labors, and excited by them, have increased rather than diminished.

"And we regret further to charge that some of his statements in the fraternal conference, a partial result

of which was published for his benefit, in the form of answers to direct questions, and referring to what he had taught in various places, have not been confirmed, but refuted, rather, by the testimony of many pastors with whom he labored, and which testimony he invoked.

"And we further charge that even in so short a time, in some places where his doctrines have been received and his spirit imbibed, the effect has been detrimental to prayer-meetings, Sunday-schools, mission work and other denominational activities.

"Signed by F. L. Carroll, S. B. Humphreys, W. H. Long, A. H. Sneed, J. T. Battle, J. C. McCrary, deacons."

These charges are particularized in six specifications, which, condensed, are as follows:

1. Violation of Article 7 of his church (New Hampshire) declaration (of faith). This article he violates, in that he teaches two new births instead of one; a birth of generation by the Spirit, and a later birth or generation by the Word, thus contrary to all Baptist interpretation, contradistinguishing regeneration, not from a fleshly birth, but from a previous generation of the Spirit, thereby making regeneration to consist, not as this article affirms, "in giving a holy disposition to the mind," but *in the belief of the truth,* and in making it the effect, not of the Holy Spirit, but of the truth believed.

2. Violation of Article 10 on sanctification (Article 13 of the Philadelphia Confession). He opposes these articles, in that he makes sanctification precede conversion and faith; confounds it with regeneration; logically denies its progressive character, and that it fits one for heaven.

3. On Faith and Assurance.—He makes a full com-

prehension of all that is revealed concerning the object of faith, or the promises to it, essential to its saving exercise. He makes assurance, or absence of doubt, so essential to faith as that the latter cannot exist without the former. By this he adds a condition to salvation itself, and to the ordinances, and to the office of the ministry unknown to the Scriptures and to our standards. (See Article 9 of New Hampshire Declaration, and Article 8 of Philadelphia Confession.)

4. Making Assurance a Prerequisite to Baptism.—By making assurance or absence of doubt an essential to saving faith and prerequisite to baptism, he has brought such great confusion in our denomination, and caused such repetition of baptism and ordination as is without a parallel in our denominational history.

5. On Repentance.—His definition: "Repentance is knowing God and turning from dead works." As might be expected from such a definition, he minifies and depreciates this doctrine. He justifies the failure to preach repentance by the inappropriate illustration: "When a physician wants a patient to vomit, he doesn't tell him to vomit, but gives him an emetic, and it vomits itself." We submit that, aside from the lack of analogy in this illustration, which shows a physical effect not dependent upon the will, it would equally justify a failure to preach faith or any other duty. Article 8, of our Confession: "We believe that repentance is a sacred duty and grace wrought in our souls by the regenerating Spirit of God, whereby, being deeply convinced of our guilt, danger and helplessness, we turn to God with unfeigned contrition, confession and supplication for mercy."

6. On Prayer.—Brother Martin usually not only re-

duces his prayer service in protracted meetings to a minimum, startling to Baptist preachers, and not only lays exceptionally little stress on its importance in his preaching, but his teachings are against the duty and privilege of sinners' praying for forgiveness, and the privilege and duty of Christians praying that sinners may be forgiven.

Specification 2 was withdrawn, and No. 5 was not pressed to a vote. The remaining four specifications were sustained, and the general charge was, on a vote of more than three to one, declared sustained. Elders S. B. M. Jenkins, pastor of the Second Waco church, and John Bateman, pastor of the East Waco church, on invitation, sat with the First church, and concurred in the decision in these words: "The trial was fair, the spirit good, and in our judgment the decision of the church was wise."

M. T. Martin's credentials as a minister of the Gospel were then recalled. The church, however, immediately granted a letter of dismission to him as a layman. Soon after Mr. Martin went to Georgia, and on that letter joined the Woodstock church, and was soon, by that church, licensed to preach. He returned to Texas, bringing a letter from Woodstock, and joined the Marlin church, within the bounds of Waco Association. This church then called a council, which met November 28, 1889, composed of Elders J. H. Roland, P. Harris, G. W. Cappis, S. W. Smith, A. J. Wharton, J. F. McLeod and Peter Brewer. This council declared that M. T. Martin should be restored to his former ministerial functions, and advised the Waco church as follows:

"That in order to do this in the scriptural, speedy and amicable way, you should appoint a committee of

judicious brethren from your body to bear the findings of this council with your petition to the First Baptist church of Waco, praying said church to restore Brother Martin's credentials or waive her right in said restoration in favor of the Marlin church."

Marlin church sent her pastor and deacons to Waco with the following petition:

"The Baptist church at Marlin, Texas, to the First Baptist church at Waco, Texas, Greeting—Dear Brethren: In compliance with the advice of a council of ministers, whose findings accompany this petition we send you our brethren, pastor and deacons of our church to bear you our petition and represent us before your body, asking you, if in your judgment you can conscientiously do so, to restore the credentials of Brother M. T. Martin, who has been recently deposed from the ministry by your church, and who is now a member of our church. If in your judgment you cannot conscientiously comply with this request, we ask that you, by act of your body, inform us that you will not on your part regard us as violating the fraternal relations between us if we should invest him with credentials. The council whose advice we send you have declared their conviction that Brother Martin should preach. As a church, we declare our belief that he should preach. We do not argue the case, but fraternally ask you to answer this, our request, referring you to our committee for reasons, information, etc.

"MARLIN BAPTIST CHURCH,
"In conference assembled, December 1, 1889."

When this communication was received by the Waco church it was referred to a committee, composed of R. C. Burleson, S. B. Humphries, A. H. Sneed, J. T. Battle, W. H. Jenkins and B. H. Carroll. Brother Carroll, of the committee, propounded to the Marlin committee a

series of questions in writing, which were answered in writing. These answers were declared to be unsatisfactory for several reasons, among which was:

"There has been no scrap of evidence whatever sent to us or published to the world to justify the findings of the Marlin council in regard to M. T. Martin's doctrine, but simply asking that his credentials be restored upon a naked *ipse dixit.*"

Without waiting further for action of Waco church, in February, 1890, Marlin church proceeded to adopt a resolution investing M. T. Martin with "authority to preach the Gospel and administer the sacred ordinances thereof."

When Waco Association met at Lorena in September, 1890, the letter from the First Baptist church of Waco was accompanied with charges against Marlin church. These charges were referred to a committee of nine, which reported as follows:

"Your committee, to whom was referred the charges of the Waco church against the Marlin church, respectfully submit the following report:

"That the brethren of the Marlin church, having waived any pleading to the charges of the Waco church, we recommend that the Waco church, through their select representative, be allowed one hour to present their case before the Association, and the Marlin church be given one hour and a half to reply, and the Waco church be then given thirty minutes in final rejoinder; after which the Association proceed without discussion to vote upon the question as to the merits of the charge."

The representatives of the Marlin church excepted to the charges, on the ground that they should be pre-

ferred by the Association, and not by a church, and to save further dilatory proceedings the Association, by resolution, made the charges her own for purposes of investigation.

CHARGE.

"In her several proceedings relative to M. T. Martin, a minister deposed by a sister church in the same Association, the Baptist church at Marlin has repeatedly, wilfully, and in spite of timely admonition and labors of sister churches, violated the principles of associational compact embodied in our constitution, thereby disrupting the peace and harmony of the Association.

SPECIFICATIONS.

"1. We charge a violation of the law involved in Article 1, Section 4, of the constitution, which declares that 'the objects of this Association shall be to establish and perpetuate a union, correspondence and fellowship between her respective churches.'

"2. A violation of the law involved in Article V, Section 1, construed with Section 3, and construed with Article 4, Section 2, which reads: 'Article 5, Section 1.—Other churches may be admitted into this Association by letter and delegate, provided they be found to be orderly and orthodox, and upon such admission the Moderator shall extend to the delegates the right hand of fellowship.' 'Section 3.—This Association shall adopt and publish her Articles of Faith.' 'Article 4, Section 2.—This Association claims the right to withdraw from and disfellowship any church which shall depart from the principles of this compact, or become heterodox in faith or disorderly in practice, and to this end may institute inquiry concerning fellowship and order.'

"3. A violation of the law involved in Article 4,

Section 3, which reads: 'This Association, with respect to her authority over her churches, is merely an advisory council, and it shall be her duty to exercise her office as such in all cases of disagreement or difficulty in or between her constituent churches.'

"4. We charge as unbecoming existing associational ties, binding the churches, the disrespect shown by Marlin church in treatment of the affectionate and respectful petition and admonition of several sister churches, urging a stay of her proceedings, until counsel of the Association could be obtained.

"5. We charge that by the foregoing disregard of associational ties, and on the assumption that Waco church had done any wrong in the deposition of M. T. Martin, as is implied in the course of the accused church, then that church adopted a method of procedure calculated to defeat, rather than promote, the righting of such wrong by the proper party; on the other hand, if it was proven to the satisfaction of Waco church it was the deposed minister who was guilty of wrong, then Marlin's course was calculated to encourage and confirm him in wrong, rather than promote repentance and confession.

"In all these particulars Marlin has violated Gospel order, the sanctity of discipline, the comity acknowledged and observed by the Baptist churches, Christ's law of love and fellowship, binding the churches, and has brought our form of church government into reproach in the presence of its enemies.

"We therefore respectfully and fraternally urge that the Association now exercise its constitutional prerogative of 'instituting inquiry concerning fellowship and order' in these matters, to the end that Marlin church may be vindicated if innocent, or led to repentance and confession if guilty; or if guilty, on failure of such repentance and confession, the Association may vindicate her own law by withdrawing from and disfellowshiping a delinquent and impenitent church."

J. R. M. Touchstone, pastor of Marlin church, then presented the defense for his church, and concluded by reading the following statement:

"To the Waco Baptist Association, Convened at Lorena, Texas—Dear Brethren: We have received a copy of the charges preferred against us before your body by the First Baptist church of Waco, concerning our several proceedings, which culminated in the restoration of M. T. Martin to the ministry, who had been deposed by the Waco church.

"After much reflection we concede that these several proceedings of ours were calculated, under the circumstances, to disturb the peace of the Association, and to be construed as a violation of our associational compact. We regret that our actions have been so construed. We beg to assure you that it was not our intention to violate our associational compact, or in any way to inflict an injury upon a sister church. We voluntarily make this statement in the interest of peace.

"We deplore the troubles and anxieties which have in any way resulted from our actions, and trust that this statement may be satisfactory to Waco church and to your body, and that the old and pleasant relations may be restored."

Upon a final vote the charges were sustained by a vote of seventy-seven to seven, and fellowship was declared withdrawn from Marlin church. J. R. M. Touchstone raised the point of order that a church could not be excluded except by a unanimous vote, but the Moderator ruled that a majority vote was sufficient.

At the next session of the Association a petition from Marlin church was presented by Pastor Touchstone, asking restoration to the fellowship of the Association, in

which, among other things, it is stated: "We willingly concede that the Association sustained the charges, and we cheerfully submit to the wisdom and decision of our brethren." On motion the church was restored to fellowship.

The main point on which Martin's faith was wrecked was *assurance,* which he defined to be "freedom from doubt," and he emphasized this with all the fervor of his nature, continually repeating, "Whoever doubts, or has doubted, his conversion is not sound." This was his refrain in every sermon and the burden of his ministry. Witnesses on the trial stated it thus: "Brother Martin preached that if a man had a doubt as to his conversion he gave every other man a right to doubt it, too." And in this connection he was strong in asserting that if a man is saved he knows it, and the logic of his position was that if he did not know it, this was evidence conclusive that he was not saved. The consequences were, that inside the church, mainly, conversion under his ministry took place, according to his doctrine. The faith of the oldest and most Godly members was upset, and great confusion resulted, and rebaptisms were frequent. Notwithstanding the emphatic condemnation by Waco church and Waco Association, Mr. Martin continued assiduously to propagate his heresy, so that at the session of Waco Association in 1895 this body felt it necessary to adopt the following resolution:

"Whereas, in various portions of Texas, Baptist churches are being divided and schismatic bodies organized in antagonism to Baptist churches by the advocates of the heresy known as Martinism; and,

"Whereas, at this time there seems to be a precon-

certed plan aggressively to propagate Martinism in Texas, therefore,

"Resolved, That the Waco Association declare non-fellowship for the doctrines and followers of M. T. Martin, and urge our Baptist bodies throughout the State to take similar action. to the end that Baptist churches and principles may be protected and preserved."

The Baptist General Convention, meeting in Belton in 1895, also adopted the following:

"The fact that a man presenting himself here for membership as a messenger is known to believe and teach by speech or pen the doctrine heretofore mentioned and commonly known as 'Martinism,' shall be sufficient cause for his rejection as a member."

In this connection Rev. J. L. Walker, in his History of Waco Association, says: "It is but just to state that Elder J. R. M. Touchstone has long since publicly withdrawn all indorsement of the peculiar doctrinal views of Martin. Elder J. H. Roland, now gone to his reward, did the same. J. F. McLeod perhaps never indorsed his extreme views."

It is to be hoped that Martinism is forever dead.

FORTUNISM.

In the autumn of 1891 the First Baptist church of Paris, Texas, was without a pastor, and there appeared in Paris a man by the name of George M. Fortune, claiming to be a Baptist minister, and was invited by the church to preach. After preaching a few sermons he was called by the church to be their pastor. He was unknown in the State, but was from Arkansas. He was a man of fine

address, of a literary turn, and seemed to be scholarly in his attainments, and withal a fine pulpit orator. It seems, from what was afterwards learned, that his previous life had been a checkered one. He had been a Methodist preacher in Illinois, a temperance lecturer and lawyer in Kansas, and a Baptist preacher in Arkansas. It was not long before it became apparent that he held very loose views on the authenticity of the Scriptures. The trend of his teaching was towards *higher criticism,* and he was generally out of harmony with the accepted standards of the Baptist faith. In 1894 he published two sermons on the atonement, in which he boldly and pointedly repudiated the doctrine of the vicarious atonement of Jesus Christ, denying that Christ died for, and instead of sinners, becoming the sinners' *substitute;* rejecting also the doctrine of the imputed *righteousness* of Christ; maintaining that we are not saved by Christ's *death,* but by his *life.* A few quotations from these remarkable sermons will illustrate Dr. Fortune's wild theories on the subject of the atonement. Referring to substitution, he says:

"Looking at this theory, then, as a theory, and analyzing it upon its merits, its meaning obviously leads to two propositions, both of which do the gravest violence, not only to the Christian religion, but to justice and truth. The fundamental principle of this theory is that Jesus *literally* took the sinner's place and bore the penalty of his sins. The first objection to this is that God made His son Jesus Christ sin, who knew no sin. That is to say, if the theory of substitution be correct, God consented to look on Jesus Christ as a sinner, who at the same time was not a sinner, in order that He might be

able to look on man, who is a sinner, as a righteous man, But one thing is sure—a truth is a truth forever and everywhere. That which is true on earth is true in heaven. The calling of that true, which is not true, does not change its nature."

Fortune does not consider that we must accept this doctrine because we find it plainly taught in the Bible, but claims that it must be verified on logical principles of ratiocination, and goes on further to say:

"We cannot accept a proposition, however sanctioned, if it charges God with doing violence to the cardinal virtues. This is why we are compelled to dispute the correctness of this substitutionary theory of Augustine and Calvin. It charges God with both folly and falsehood. To regard Jesus as a sinner is either true or false. If true, He cannot be our Savior. If false, it charges God with untruth. * * * So that when it is said God made Jesus a sinner, who was not a sinner, I understand the proposition, and solemnly avow that it is not only unscriptural and unphilosophical, but is not true, and cannot be true, if God be the God of truth. * * * It cannot be that God consented to such a travesty."

After quoting what Paul says on this subject in Gal. 3:13, and 2 Cor. 5:21, he evidently rejects Paul's version, and says:

"Jesus was made sin for us, not in the literal and real way in which Paul uses it," and takes consolation in the following assertion: "But we have cause for gratitude that theology is a progressive science."

This sermon of Dr. Fortune was printed in pamphlet form and freely circulated by mailing copies to leading Baptist ministers all over the State, and it met with a

general, if not a universal, condemnation. Both of our State papers promptly condemned it, and there appeared in the papers many able reviews and criticisms. Dr. W. A. Jarrell sounded the note of danger in a communication in the Texas Baptist of September 5, 1895, in which he said:

"There can be no question, if Baptists understand the Bible, that Dr. Fortune is so antagonistic to the Gospel as to be utterly disqualified for even membership in a church, much less a Gospel preacher or pastor of a Baptist church."

Dr. A. B. Miller, pastor of the Bonham church, in the same paper of September 19, also said:

"If I correctly understood Dr. Fortune's position, it may be stated thus: Christ identified himself with the race of man in nature and experience that He might rescue and save the lost, and that this is effected by His life, not necessarily by His death, which He regards as accidental, or merely incidental;" adding: "All must see and know that he is radically and essentially wrong."

In the Baptist Standard of October 20, 1895, in a published sermon of Dr. B. H. Carroll, of Waco, the following passage appears in reference to Dr. Fortune's sermons:

"I regard it as a candid, outright, downright, audacious attack on the central, vital doctrines of not only the Baptist faith, but the faith of evangelical Christendom. The church which follows such leadership from this time forward does it without excuse, and with open eyes; and by such following certainly looses from Baptist moorings, and goes out into an open sea under an alien flag."

When the Baptist General Convention met at Belton in 1895 the First Baptist church of Paris was denied fellowship on account of Dr. Fortune, and a resolution offered by W. A. Jarrell was adopted, declaring, among other things: "That no one shall be recognized a member of this body who holds that Christ is not the believer's substitute, penalty and righteousness, a doctrine held by Fortunism." This resolution was referred to a committee, which reported as follows:

"We further declare that the death of Christ on the cross was held by the churches defined to be 'regular Baptist churches,' to be necessary, expiatory, in the place of the sinner, in satisfaction of divine justice, and therefor substitutionary; the benefits of which come to us by grace through faith, God imputing Christ's righteousness to us, having imputed our sins to Him. Any organization which holds and promulgates in any way any doctrine in conflict with this substantial statement of the belief of the churches defined in the constitution is not entitled to representation in this Convention."

Notwithstanding all this, Dr. Fortune was able to carry with him a controlling number of the church. But a faithful few stood firm and protested steadily against this heresy, and demanded Dr. Fortune's resignation as pastor. In every test vote they were greatly in the minority, a great many being too timid to vote at all. A resolution was offered to call a mutual council, but the majority, in the interest of Fortune, rejected the proposition by a decided majority vote. The protesting minority then proceeded to call an *ex-parte* council. Letters missive were accordingly sent out to many churches all over the State, and some to our adjoining State, Arkansas,

asking that they send their pastors or deacons, or any member they might elect, to meet in council at Paris, Texas, on the 11th day of February, 1896. When the council met forty-one names were enrolled, including many of the ablest men in our State, together with Dr. J. B. Moody, of Hot Springs, Arkansas. A committee was appointed to see Dr. Fortune and ask him to be present and participate in the council. The council being called to order, Dr. R. C. Burleson, President of Waco University, was chosen Chairman, and Dr. B. R. Womack, of Sulphur Springs, was made Secretary. B. F. Fuller, of the First church of Paris, then said:

"Before we proceed further, let me, in the name of the minority of the First Baptist church of Paris, extend a most hearty welcome to the brethren who have so kindly consented to meet with us in this council and aid us by their advice in trying to determine this question, which has weighed so heavily upon our minds for months, and I may say for years. This has been a very serious matter for us, and we did not know exactly what course we should pursue. It had been suggested that the easiest way for us would be to withdraw from the church and go somewhere else. We hesitated some time about this, but we remembered that the greatest crime known to military law was for a soldier to desert the flag in the face of the enemy, and we felt that, leaving the church when it was so assailed by this deadly heresy, would be treason to our God. We therefore could not leave. We must stand by our colors; but as the burden was too heavy for us to bear alone, we invited you here to advise us. There are only a few of us in this minority, but we remembered that majorities are not always right, and minorities are

not always crushed. We remembered that in days long ago Elijah stood before the prophets of Baal and said: 'How long halt ye between two opinions? If the Lord be God follow Him; if Baal, then follow him.' 'I, even I only, remain a prophet of the Lord, but Baal's prophets are four hundred and fifty men.' We ask you to investigate this matter, and what you do, do it for the glory of God, no matter who is vindicated, or who is condemned."

He then announced that a statement of their case had been prepared, including the charges and questions which were to be investigated. As attorney for the minority, he presented them for the consideration of the council, and from which we quote the published proceedings as follows:

"1. That he has no just conception of the unapproachable truths of Christianity and its incomparable superiority over all other forms of worship, and has openly taught 'That the substitution of one system of worship for another is of no moment whatever, and is not worth the utterance of a sigh, or the falling of a single tear.'

"2. He denies the Bible account of the introduction of sin and transgression into the Garden of Eden, and fall of Satan, etc., and teaches that Satan did not tempt Adam and Eve.

"3. He denies and repudiates the doctrine of the vicarious atonement of Jesus Christ; denies that He died for and instead of sinners, becoming their substitute; and denies the imputed righteousness of Christ.

"4. It is further alleged that said G. M. Fortune does not believe and does not teach the full inspiration and authenticity of the Holy Scriptures; but does teach that nothing is absolutely settled; and accepts that only as truth which is verified by scientific investigation, and

that no man is required to believe what he cannot understand.

"5. That he is unbaptistic in all his sympathies and predilections, repudiating Baptist theological institutions, and ignoring Baptist literature."

These charges were taken up seriatim, and evidence was produced and discussed, and each one of them was sustained by a unanimous vote of the council. The third charge was referred to a special committee, which reported as follows:

"We, your committee on the views of G. M. Fortune, pastor of the First Baptist church, relative to his public utterances on the atonement, substitution and imputation, would respectfully submit the following:

"We have read carefully his two published sermons on the atonement, and his defense before the church committee when under charge of heresy, together with several articles published by him in the denominational papers, and feel bound to say that we have found him diametrically opposed to the doctrine of the vicarious suffering, the substitution, the atonement and imputation of Christ's righteousness. His views are, as an entirety, unscriptural, and therefore unbaptistic, and out of harmony with the universally accepted doctrine of the Baptist denomination. In his published sermons he says: 'The entire modern notion of the vicarious atonement of Christ is a stranger to the Bible. Not a word, not a sentence, can be legitimately construed to sustain the theory of legal or penal substitution of Christ for our own. If that doctrine can find support from any source, it must be sought elsewhere than in the Holy Scriptures. Now, we do not hesitate to say that any theory, whose object is to show how justice and mercy are reconciled in atonement, proceeds from a mistaken assumption. In harmony with the theory of substitution, and indeed an essential part

of it, is the doctrine of imputation. It is sufficient to say that nowhere in the New Testament is the doctrine of the imputation of Christ's righteousness taught. Nowhere do the writers of the New Testament tell us that Christ's righteousness is imputed to us.'"

A special committee was appointed to report the general findings of the council, and W. A. Jarrell, Chairman, submitted the following, which was unanimously adopted:

"We, the council, called together by the minority of the First Baptist church of Paris, Texas, February 11, 1896, to advise, etc., as to the doctrine and practice of Mr. George M. Fortune, their late pastor, after careful investigation do unhesitatingly declare said George M. Fortune, on the following points, anti-scriptural:

"1. He denies the existence or personality of the devil.

"2. He denies that the Bible teaches that the devil seduced our first parents into sin, and that he continues the tempter of man till the final judgment.

"3. He denies the full and unerring inspiration of the Bible.

"4. He denies that Christ is the substitute to bear the penalty of the sinner.

"5. He denies that the sinner's sin was imputed to Christ, that His righteousness might be imputed to the sinner. In other words, he denies the Bible atonement.

"6. He denies that justice demands the sinner's death.

"7. He denies the eternity of the punishment of the sinner.

"8. He denies the Bible doctrine of the resurrection.

"9. He teaches that heathen and Bible worship are

substantially acceptable to God, and are but part of evolution, and are equally of God.

"That in church polity he is anti-scriptural:

"1. In teaching all forms of worship are acceptable to God.

"2. In teaching and practicing open communion.

"3. In encouraging the subversion of church discipline and the deprivation of the scriptural rights of members of the church.

"In view of the above facts and other testimony not herein recorded, we believe that said G. M. Fortune is not entitled to the fellowship of Baptist churches, and that the minority, having followed the Scriptures in their faith, practice and protests, should be regarded the First Baptist church of Paris."

Notwithstanding all this, Fortune continued to preach to the majority until August, 1896, when he resigned, but was afterwards engaged as a supply by them, and they still held possession of the church building. He continued to preach and propagate his heresy until the summer of 1897, when he abandoned the church and the ministry, and repudiated the Baptist faith, and opened a law office in the Indian Territory.

The minority, being denied the use of their house of worship, although declared to be the true church, hired a hall, and have continued to hold regular services as the First Baptist church of Paris, and a majority of the old church now affiliate with them, and they are a prosperous organization. The strong majority, however, that adhered to Fortune have become so demoralized in faith and doctrine by Fortune's heresy that they are not able to do anything for Christ. There are, however, among them many noble, devout Christians, who will not give

up the Bible, and cannot repudiate the Baptist faith. As a body they are repudiated by Baptists everywhere, and seem to be making no effort to keep up an organization, but as individual Christians they are the subjects of the tenderest solicitude by Baptists all over the State.

CHAPTER XXXVI.

THE LEGAL ASPECT OF THE OWNERSHIP OF CHURCH PROPERTY IN TEXAS.

The questions involved in this subject have recently become of such absorbing interest to Baptist churches in this State that a careful examination into the proposition will doubtless be generally welcomed. There is evidently an increased desire to understand more definitely the tenure by which church property is held. In view of the vast amount of money invested in such property in our State, and the tender ties that often cling around our church edifices, consecrated by so many sacred memories and endeared by so many memorials, this is but natural. The absorbing question continually coming before Baptist churches investing large sums or small sums in building lots and erecting costly houses of worship or more humble houses of worship thereon, devoted to the maintenance of the true principles of the Baptist faith, is, Can all this, in defiance of this trust, by any possible means which our civil courts will sustain, be diverted to the support and propagation of a doctrine antagonistic to and subversive of these very principles? Whether a mere majority can make at will such fundamental, vital changes in the faith as to constitute something else other than a Baptist church, and legally carry the property with them to its support? Do the courts of our country furnish any security and protection in this direction?

As this State has no special statute on this subject, and the question had not, until recently, come before our State courts, we were compelled to look to and depend upon the general principles of equity, and their expositions by the courts of other States. An examination of these left no doubt that such property was charged with a trust for the support of the doctrines and principles of such a church as held at its organization, and that the courts will enforce that trust. · An unbroken line of decisions of courts of last resort in our country sustained this view. To show this, instead of quoting from these various decisions, we will give the entire opinion of the leading case on this subject as late as 1896, when this case was decided. This is the Mt. Tabor Baptist church case of Indiana. This exhaustive opinion of Justice McCabe, of the Supreme Court of Indiana, with its free quotations from courts all over the country, gives such a clear and sound exposition of the subject of our enquiry in this chapter that it covers the whole question, and we give it as reported. The church divided on the doctrinal question of Calvinism and Arminianism. The majority were strongly Calvinistic, and the minority were Arminian. The minority, being expelled, brought suit for the possession of the property, claiming that the majority had departed from the Baptist faith, and thereby lost their identity as a Baptist church, and that the minority was the true church, because they stood upon the faith as it was in the original organization. This case is reported in 32 Lawyers' Reports, Annotated, page 838, and is as follows:

"Albert Smith et al., appellants, vs. Robert Pedigo et al. (Indiana.)

"1. The majority of the church which has abandoned the religious faith, on which the church was founded, cannot hold the church property against the minority, which adheres to the original doctrines.

"2. The excommunication by a majority faction of a church of the minority members, who still adhere to the original faith, and claim to be the church, cannot affect the rights of the minority to the church property.

"3. The minority members of a church, acting in harmony with its ecclesiastical laws, and adhering to the faith, constitute the church, as against a majority which has departed from the faith.

"4. The 'means' doctrine, to the effect that conversion and salvation may be aided by the use of human means, is a departure from the faith of the 'regular Baptist church,' which is strongly Calvinistic.

"5. Historical facts, showing an irreconcilable conflict between Calvinistic and Arminian doctrines, are within judicial notice.

"6. An answer to a complaint by trustees of a church, denying that they are trustees, and averring that defendants instead are trustees, wherefore judgment is demanded for costs and all proper relief, does not raise an issue as to the legal election of the trustees.

(June 17, 1896.)

"Appeal by plaintiffs from a judgment of the Circuit Court for Boone county, in favor of defendants, in an action brought to recover possession of certain real estate. On petition for rehearing. Rehearing denied.

"McCabe, J., delivered the opinion of the court."

Appellees have presented what they call a "petition for a rehearing." It is, however, not a petition, measured by rule of this court, No. 37. It is but an elaborate printed brief or argument of sixty-two closely printed pages. The rules require a petition "setting forth the cause for which the judgment is supposed to be erroneous." We would be justified in disregarding the so-callled "peti-

tion," but the importance of the question involved induces us to carefully reconsider the questions discussed in such brief.

The entire argument therein is confined to four propositions: (1) That the opinion is based on an incorrect statement of the facts established by the evidence, to the effect that the appellees and those represented by them had departed from the original faith, upon which the church was founded; (2) that it was whollly immaterial if they had so departed, so long as they constituted a majority of the membership of the church; (3) that appellants could not recover, because all their interest in the church property, and the interest of those they represent, has ceased by reason of their expulsion from the church before the suit was brought; and (4) that they could not recover, even if all other questions of law and fact were decided in their favor, for the reason that appellants were not legally elected trustees, there being no vacancy in the office of trustees of said church, and those electing them not being members of the church by reason of such expulsion, and not being a majority of the church.

The leading case cited in support of the proposition that the majority of a church, divided into two conflicting bodies, may hold the church property, though such majority have abandoned the religious faith on which it is founded, is Watson vs. Jones (80 U. S.), 13 Wall., 679; 20 L. Ed., 666. That was a case where the Third, or Walnut-street, Presbyterian church of Louisville, Ky., became divided into two conflicting bodies, each claiming to be the church, and each claiming the right to the control and possession of the church edifice and property. The case has no application here, because the division there did not arise out of any difference in religious faith or belief, nor was there any claim that either side had changed their religious belief from that on which the church was founded. But the division was solely on account of differences in political belief. One side adhered to the cause of the Union during the war of the

rebellion, and the other side adhered to the cause of the rebellion. Appellees' counsel quote most of the following passage in the opinion in that case in support of their contention:

"The second class of cases, which we have described, has reference to a church of strictly congregational or independent organization, governed solely within itself, either by a majority of its members or by such local organizations as it may have instituted for the purpose of ecclesiastical government, and to property held by such church, either by way of purchase or donation, with no other specific trust attached to it in the hands of the church, than it is for the use of that congregation as a religious society. In such a case, where there is a schism, which leads to separation into distinct and conflicting bodies, the right of such bodies must be determined by the ordinary principles which govern voluntary associations. If the principle of government in such cases is that the majority rules, then the numerical majority of members must control the right to the use of the property. If there be within the congregation officers in whom are vested the powers of church control, then those who adhere to the acknowledged organism by which the body is governed are entitled to the use of the property. The minority, in choosing to separate themselves into a distinct body, and refusing to recognize the authority of the governing body, can claim no rights in the property, from the fact that they once had been members of the church or congregation. This rule admits of no inquiry into the existing religious opinions of those who comprise the legal or regular organization, for if such was permitted, a very small minority, without any officers of the church among them, might be found to be the only faithful supporters of the religious dogmas of the founders of the church. There being no such trust imposed upon the property when purchased or given, the court will not imply one for the purpose of expelling from its use those who, by regular succession and order constitute the

church, because they have changed in some respect their views of religious truth."

There was not only no case before the court of a church divided into two factions on account of one of them having abandoned the original faith on which it was founded, but the court was not speaking of such a case, nor a violation of a trust arising out of such a case by the use of the house of worship by the departing majority. The existing religious opinions, the right of inquiry into which is denied in the opinion, have no reference to the original faith, but have reference rather to the conflicting views of the two opposing bodies as to the Christian duty to adhere to the lawful government of the country in time of war of rebellion. There was no pretence that the original faith on which the church was founded, in that case, made any declaration on that subject. There are many differences of opinion as to religious duty and practice among the members of the same denomination, and even of the same church upon which the confession of the articles of faith is silent; for instance, the propriety of attending balls, or dances, playing cards, washing each other's feet, maintaining musical instruments in public worship, and the like, which differences ordinarily furnish no grounds for a charge of a desertion of the faith. It was such differences that led to the separation of the Third, or Walnut-street, church in Louisville, and it was that class of differences the court had in mind in the use of the language above quoted. That it was not intended to apply the language to all cases is rendered clear by another passage in the opinion which counsel did not quote and make no mention of. It reads thus:

"In such cases, if the trust is confined to a religious congregation of a congregational or independent form of church government, it is not in the power of the majority of that congregation, however preponderant, by reason of a change of views on religious subjects, to carry the property so confided to them to the support of a new

and conflicting doctrine. A pious man, building and dedicating a house of worship to the sole and exclusive use of those who believe in the doctrine of the Holy Trinity, and placing it under the control of a congregation, which at the time holds the same belief, has a right to expect that the law will prevent that property from being used as a means of support and dissemination of the Unitarian doctrine, and a place of Unitarian worship. Nor is the principle varied when the organization to which the trust is confined is of the second or associated form of church government. The protection which the law throws around the trust is the same. And though the task may be a delicate one, and a difficult one, it will be the duty of the court, in such cases, when the doctrine to be taught, or the form of worship to be used, is definitely and clearly laid down, to inquire whether the party accused of violating the trust is holding or teaching a different doctrine, or using a form of worship which is so far variant as to defeat the declared objects of the trust."

Therefore, that case not only does not lend any sanction to appellees' contention, but is against it.

The next case cited by appellees' counsel in support of the proposition in question is Keyser vs. Stonsifer, 6 Ohio St., 363. That also was a suit for the possession of a church house property by Keyser and others, a small faction of a Baptist church, who had separated themselves from the church about a matter that had nothing whatever to do with the original faith upon which the church was founded. And it was held in accordance with the rule laid down in the last mentioned case, that in such a division of a church the property, as in ordinary voluntary associations, is held at the will of the majority. The division in the Ohio case was caused by the church's excluding Keyser on charges preferred against him in the course of discipline for misconduct. He afterwards got another member named Cox and some married women to join him to sue for the church edifice.

The ground on which he and his associates claimed that they were the real church was that some time after Keyser had been excluded the church adopted new articles of faith, or a creed, and abolished the old. But there was no pretense that the church had abandoned the original doctrine or faith upon which it was founded. The division arose entirely out of the exclusion of Keyser from the church in the course of discipline, and had no reference to any change or departure by the majority from the original faith on which the church had been founded.

The next case cited in support of the right of the majority to rule in matters of this kind is Shannon vs. Frost, 3 B. Mon., 253. Counsel complainingly remarks that "this case was cited by appellees in their original brief, but that no mention is made of it in the opinion rendered herein. It did not receive the cold respect of a passing glance." Counsel must speak from actual knowledge in making this charge. One of them happens to know that all his statements are true, except that that case was in the original brief, because he knows that that case was not cited in the original brief, but was cited on a separate piece of paper filed nearly a month after the original brief was filed. That paper contained nothing else but a citation of that case, and was filed on the same day the opinion was handed down, and after the case had been decided. Then the writer of the opinion pasted that paper fast to the original brief. He knows it was too late then to give the case even the cold respect of a passing glance, after the case in which it was cited had been decided. However, this court was not bound to cite and comment on all cases cited by counsel. Such citations may not be worthy of such notice. But the case has not the slightest bearing on the question of the right of the majority faction of a divided church, who have departed from the original faith on which the church was founded, as against a minority faction adhering to such faith. It would be very much in point if there had been a division of the church in that case on a difference of religious be-

lief, but there was no such division in that case. In that case seven members of a Baptist church in Frankfort, Ky., were regularly excommunicated from the church, presumably for immoral conduct. The expelled members, associating themselves with some other persons, professing the same religion, organized themselves into a separate community of professed Christians and elected trustees, which election was ratified by the County Court of Franklin county. Afterwards, insisting on their right to enjoy to some extent the house of worship built for and still occupied by the original church, they took possession and made periodical uses of it, without the consent and in defiance of the prohibition of the church. To settle the controversy the members of the original church sued to enjoin them. The defendants did not claim to own the church edifice, but claimed a right to use it a part of the time under a statute of Kentucky. That statute provides for the election of trustees by religious societies, and among other things regulates the power and control by such trustees of the house of worship belonging to such church or society. It is also provided therein that in case of a division in any congregation or church from any other cause than immorality of its members, the trustees are not to prevent either of the parties so divided from using the house or houses of worship for the purposes of devotion, a part of the time proportioned to the number of each party. It was under this provision that the defendants justified their attempted use of the house. There was no question of a difference of religious belief involved in the case between the two parties. The Court of Appeals held that the statute did not apply. The only other point decided was as to the legality of the election of trustees by the plaintiffs, constituting themselves into a new society. That point we shall notice further on.

The next case cited in support of the proposition in question is Petty vs. Tooker, 21 N. Y., 267. That case does squarely hold that a religious society, incorporated

under the act of the Legislature of 1813, in the State of New York, had power, through its trustees elected under that act, to change from a Congregational to a Presbyterian church, even over the protests of the minority of the members, and carry the church property with them. But that was owing to the peculiar provisions of the statute mentioned, and the peculiar construction placed upon it by the Court of Appeals of that State. Yet at the same time, in cases of divided churches incorporated under previous statutes of that State, it was held uniformly by its courts, in harmony with all authority elsewhere, that a majority could not carry or divert the church property to a contrary doctrine and faith against the objection of a minority of the membership of the church adhering to the original faith on which the church was founded. (Miller vs. Gable, 2 Denio., 492; Knistern vs. Lutheran Churches, 1 Sandf. Ch., 439.) But that statute has been since modified in a subsequent act of the Legislature of that State. In Isham vs. First Presbyterian Church, 63 How., Pr. 465, it was said:

"As the act of 1813 has been construed, the members of the congregation of a religious corporation were, under its provisions, left at liberty to divert the church property from the dissemination of the views of the persons acquiring it to that of any other view, whether religious or secular, which might be sanctioned and adopted by a voting majority of the congregation. (Robertson vs. Brillions, 11 N. Y.. 243; Petty vs. Tooker, 21 N. Y., 267; Burrel vs. Associate Reformed Church, 44 Barb., 283.) This was an extreme construction of the terms in which the carefully guarded act of 1813 was enacted, and by Chapter 79 of the laws of 1875 the Legislature undertook its correction, and for that purpose provided and declared that the trustees of a religious society incorporated under the act of 1813 should administer its temporalities and hold its property and revenues for the benefit of the corporation according to the discipline, rules and usages of the denomination to which the cor-

poration belongs. (Laws 1875, pp. 79-84.) This enactment was preserved, and in terms extended by Chapter 176, of the laws of 1876. The plain purpose of these acts was to abrogate the rule which had the preceding construction given to the act of 1813, and to deprive the congregation, as well as the trustees of the society, of the power afterwards to divert the church property from the promotion and dissemination of the religious views of the persons obtaining and acquiring it, to the promulgation and maintenance of any different system of religious belief. Instead of holding the property, subject simply to the disposition of the voting majority of the congregation, the trustees were henceforward required to hold and devote it to the uses and purposes of the denomination of Christians in which the society should be included that obtained and acquired it. It was manifestly unjust to allow persons becoming members of a religious society, formed for the purpose of inculcating particular views, by their subsequent votes to appropriate the property they might have done nothing to acquire, to the promotion of views of an entirely different character from those entertained by the persons through whose contributions the property may have been obtained. This was the practical abuse which the laws of 1875-76 were designed in the future to prevent, and they are required to be so construed as to carry that policy into effect."

To the same effect are First Reformed Presbyterian Church vs. Bowden, 10 Abb., N. C., 1; 14 Abb., N. C., 356; Field vs. Field, 9 Wend., 395. It thus appears that Perry vs. Tooker, *supra,* so confidently relied on for a rehearing, is no longer the law or authority, either in or out of the State of New York.

Counsel for appellees cite and quote from First Baptist church, Witherell, 3 Paige, 296; 24 Am. Dec., 223, without definitely stating what point it is designed by it to support, the following passage:

"All questions relating to the faith and practice of the

church and its members belong to the church judicatories, to which they have voluntarily subjected themselves."

If it is meant by this to support the proposition that the majority, departing from the faith, can hold the property against the minority, adhering thereto, in case of a division, the answer is, that that case was one where the church was incorporated under the act of 1813, and, like Petty vs. Tooker, *supra,* was governed and controlled by that statute, and hence is no longer authority to the State of New York or elsewhere. But if it was intended to support the proposition that the action of the judicatories of the regular Baptist church are absolutely binding upon the courts, then it is against the appellees, because the undisputed evidence shows that three several judicatories of that denomination had decided that appellees had departed from the faith, as expressed in the Articles of Faith, adopted at the foundation of the church, though such decisions were only advisory.

And now, having examined all the cases cited in support of the proposition that the majority of a divided church may repudiate the original faith and hold the property, and having shown that these cases lend no support to such proposition whatever, and that there is no authority to that effect anywhere, we proceed to examine the third proposition, namely: Whether the appellants and those represented by them ceased to have any interest in the church property by their alleged expulsion from the church. The case last referred to, together with Lawler vs. Cipperly, 7 Paige, 281, are both referred to as authority that appellants were no longer members of the church; but those cases do not lend any support to the proposition, nor to any proposition urged by counsel. The contention amounts to this: The church, becoming divided into two factions on account of religious belief and faith, the majority being accused by a minority of departing from the original faith, they sit in judgment in their own case, and pass solemn judgment in their favor; that they, being a majority, and hence the church, had a

right to change the faith, and hence are not guilty of the charge. Appellees assume the position that the majority had a right to act as the judicatory of themselves, and pass solemn judgment upon their own acts, and adjudge that they are not guilty of a departure from the faith. And they condemn and exclude the minority from the church, and thus seek to preclude the civil courts from inquiring into the charge against them. Now they coolly ask this court that their action, while acting as judges in their own case, shall be conclusive, not only on the opposite party, but conclusive on the courts as well; that the majority had not departed from the faith, and that the minority were out of the church, and could not raise the question of departure, and are not, and were not, members of the regular Baptist church of Mt. Tabor when the litigation began. This, too, in the teeth of the decision of three of the church judicatories to the contrary. The language employed by the Supreme Court of Iowa in the case of Mount Zion Baptist Church vs. Whitmore, 83 Iowa, 138; 13 L. R. A., 198, referred to in the original opinion, is so much in point here that we appropriate it:

"The minority lay at the door of the majority the charge of heresy. The majority say: 'We constitute the church. All power is vested in the church, and hence in us. We determine that the charge is false.' This is the precise claim made by the appellees as to the power of a majority, and it is the precise action taken by the appellees as a majority in Mount Zion Baptist church, after which the council was called, the action of which it would now repudiate. The position leads to this: Consider the majority of a particular Baptist church as guilty of the grossest violations of, and the widest departure from, the church covenants and faith. Being accused by the minority, the accused sit in judgment, which it declares in its favor, and then pleads the judgment it declares as conclusive of its innocence, because no other man or body of men has authority to interfere. However such a rule

may serve in purely ecclesiastical relations, we unhesitatingly say the civil law will not adhere to it, when the result is to divert trust property from its proper channel."

This position of appellees at once assumes the truth of the very proposition that is in dispute, namely, the claim that the majority faction is the real and true Mt. Tabor regular Baptist church.

Having assumed that as a fact, they seek to prove it by showing that such majority has excluded the minority from the church, and then argue that appellants, being such excluded minority, cannot raise the question as to the title to the church property, elect trustees or dispute the claim of the majority that they are the church, because appellants, being such excommunicated minority, are no longer members of the church, and have no interest in the question as to who own the church property. The only thing that can rescue this claim from the charge of unmitigated assumption, pure and simple, is the contention that a majority faction of a church, divided into two conflicting bodies on account of differences as to the standard of faith, is the real and true church. That contention, as we have seen, has no foundation in law or authority. To permit such majority, under such groundless assumption, to exclude or excommunicate the minority, who still adhere to the original faith, and claim to be the church, so as to affect property rights, would be a reproach to the law. It would be the law making the title to property turn upon a mere trick. Such action is vastly different from the action of the church in excommunicating members before it had become divided into two conflicting bodies on account of such differences in religious belief. The minority that succeeded in the Iowa case, referred to above, had been excluded from the church by the majority because of their difference in religious belief from the majority, and yet the claim of the minority, that it constituted the real Mount Zion Baptist church, was sustained by the Supreme Court of Iowa. There were three churches in Wisconsin. The denominational

name by which they were known was "Koshkonoug's Lutheran Congregations in Dane and Jefferson Counties." The three churches were served by one pastor. One was known by the name of the "Eastern Church;" another by the name of the "Western Church," and the other by the name of the "Liberty Prairie Church." The three churches in many things acted jointly in their business affairs. Each one of the congregations became divided on the doctrine of election. The different factions in each congregation became known as "Missourians" and "Anti-Missourians." In an action by one faction against the pastor representing the other, for the possession of the church property, the question of the validity of the exclusion of one faction by the other (being in the majority) became involved in the case, being the case of West Koshkonoug Congregation vs. Ottesen, 80 Wis., 62, referred to in the original opinion. The court there said:

"But it is here objected that even if a corporation was created by these proceedings, it was simply a corporation of the anti-Missourian faction, and did not represent nor succeed to the rights of the pre-existing voluntary organization known as the 'Eastern Church;' in other words, that the anti-Missourian faction had not only seceded from, but had been expelled from the Eastern church, and consequently could form no corporation which would include or become the legal successor of the voluntary organization known as the Eastern church. This objection demands careful consideration, because, if the anti-Missourians were not members of the Eastern congregation, they could not give the notice required by 1990 Revised Statutes, nor execute the certificate required by the following section, which must be executed by members of the society. The question is: Were the members of the anti-Missourian minority still members of the Eastern church? It is undeniably true that they were members of the church up to the time of the trouble in 1885 or 1886. Have they lost their membership since that time? Now, if they have lost their membership, it must be in

one of two ways—either by voluntary withdrawal or by expulsion. We cannot entertain for a moment the idea that the action of the Missourian faction in the Eastern church in 1887, by which they attempted to declare the anti-Missourians as withdrawn or suspended from the church, has, in fact, affected the rights of the anti-Missourians in the least."

The same legal principle under like circumstances is distinctly recognized in Nance vs. Busby, 91 Tenn., 317, 15 L. R. A., 801. This is sufficient to dispose of all the cases counsel cite in support of the proposition that civil courts are not authorized to determine whether the church judicatories decided right or wrong, and hence cannot, in this case, determine whether the minority was wrongfully or rightfully expelled from the church. They quote from Shannon vs. Frost, *supra,* among others the following passage:

"We must take the fact of expulsion as conclusive proof that the persons expelled are not now members of the repudiating church, for whether right or wrong the act of excommunication must, as to the fact of membership, be law to the court. For every judicial purpose in this case, therefore, we must consider the persons who were expelled by a vote of the church as no longer members of that church, or entitled to any rights or privileges incidental to or resulting from membership therein."

They cite as sustaining this proposition: Chase vs. Chenny, 58 Ill., 509; 11 Am. Rep., 95; White Lick Quarterly Meeting of Friends, 89 Ind., 136; Lamb vs. Cain, 129 Ind., 486; 14 L. R. A., 518, and Bouldin vs. Alexander (82 U. S.), 15 Wall., 139; 21 L. Ed., 71. There is no question but that the proposition settled is thoroughly settled. But it is equally true that in the case from which the proposition is quoted there was no question made, and none arose or existed in the case, as to the authority of those that performed the act or adopted the resolutions or order of expulsion. It was not denied that it was done by the church. There was no division of the

church on account of differences in religious belief, and there was no division on any other account. Simply the church expelled seven members, and they, uniting with others, formed a new organization, and claimed the right to use the church house part of the time, contending that they had been wrongfully expelled, but did not deny that the church had expelled them. But here it is denied that the expulsion was by the church. We agree that no judicial inquiry can be made as to whether the act of the church in expelling members is right or wrong, fair or unfair, so long as such act is in harmony with the law of the church. Nor can any such inquiry be allowed as to whether the laws, usages, practice or faith of the church are right or wrong. That belongs to the exclusive province of the church, to fix order and establish it; and when the church acts within its sphere or province, such act or acts are universally held binding and conclusive, not only upon the members of the church, but also upon the secular or civil courts, even where the rights of property are involved, and are dependent upon the action, rules or orders of the church. But it must be the act of the church, and not the act of persons who are not the church. In this case it was not denied that the church had become divided into two conflicting bodies; the minority charging that the majority had departed from the standard of faith set up at the foundation of the church, and that both factions were claiming to be the church, and both acting accordingly when the expulsion took place. The evidence shows that each faction, claiming to be the church, expelled the other. How absurd it is then to say, as counsel do in this case, that there can be no inquiry beyond the fact of expulsion to determine whether appellants are still members of the church.

Appellees' proposition is that appellants are not members, because they have been expelled by the church. It is not sufficient, to make good this claim, to prove the mere act of expulsion, because that proves only one part of the claim. The other part is that the act of expulsion

was done by the church, not merely by persons claiming to be the church, but by those who were really and truly the church. If the evidence falls short of proving both parts of the claim, then the evidence does not prove the claim that appellants are not members of the church. It is conceded that they were members unless the church has expelled them. The evidence showing that there were two conflicting bodies, each made up of members of this church, and each claiming to be the only real and true Mt. Tabor regular Baptist church, and each of said bodies, having expelled all the members of the other from that church, as shown by the evidence, it inevitably follows that the court must judicially investigate the question which of the two conflicting bodies is the real and true church before it can determine that anybody has been expelled therefrom and ceased to be a member or members thereof. When such investigation results in establishing that one of these bodies is the real church, that ends the whole controversy in this case without any inquiry about expulsions. That is so, because the expulsions occurred after the division.

Appellees' counsel, with tireless ingenuity, put the cart before the horse by first attempting to show that appellants were expelled in order to reach a resting ground for the claim that appellees and those represented by them are the church. But no rational man can say that either of the expulsions mentioned have changed the relations of either body to the church, unless such expulsion was the act of the church. It was quite unnecessary for appellees' counsel to resort to or rely on the act of expulsion, if their other oft-repeated claim was well founded, namely, that the majority of a church, divided on account of religious differences, is the church. It is conceded that the church was so divided, each of the two bodies claiming to be the only true and real Mt. Tabor regular Baptist church. Both claims cannot be admitted, hence judicial investigation must be resorted to to ascertain which is the true church, and expulsions, since

separation, by either side, can throw no light upon that investigation. What is the touchstone that tests which of the conflicting claimants is the true Mt. Tabor regular Baptist church? This court, in White Lick Quarterly Meeting of Friends vs. White Lick Quarterly Meeting of Friends, in 89 Ind., 136, furnished an answer. It is there said:

"The title to the property of a divided church is in that part of the organization which is acting in harmony with its own law; and the ecclesiastical laws, usages, customs, privileges and practices, which were accepted and adopted by the church before the division took place, constitute the standard for determining which of the contending parties is in the right." (Watson vs. Jones, *supra;* McGinnis vs. Watson, 41 Pa., 9; Winebrenner vs. Golder, 43 Pa., 244; Schnorr's Appeal, 67 Pa., 138; 5 Am. Rep., 415; Roshi's Appeal, 69 Pa., 462; 8 Am. Rep., 275.)

And again, in Lamb vs. Cain, 129 Ind., 510; 14 L. R. A., 518, this court further answered the question thus:

"Where it is alleged in a cause properly pending that property thus dedicated is being diverted from the use intended by the donor by teaching a doctrine different from that contemplated at the time the donation was made, however difficult and delicate it may be, it is the duty of the court to inquire whether the party accused of violating the trust is teaching a doctrine so far at variance with that intended as to defeat the object of the trust, and if the charge is found true, to make such orders in the premises as will secure a faithful execution of the trust confided." (Watson vs. Jones, *supra;* Miller vs. Gable, 2 Denio, 492; Attorney General vs. Pearson, 3 Meriv., 353; Watkins vs. Wilcox, 66 N. Y., 654; Attorney General Abbott vs. Dublin, 38 N. H., 459; Happy vs. Morton, 33 Ill., 398; Fadness vs. Braunborg, 73 Wis., 257.)

The rule as stated by the Supreme Court of Illinois in Ferraria vs. Vasconcellos, 31 Ill., 54-55, and recognized by a great many decisions in courts of last resort in other States, is as follows:

"As a matter of law, as I understand the decisions, the rule is that where a church is erected for the use of a particular denomination or religious persuasion, a majority of the members of the church cannot abandon the tenets and doctrines of the denomination and retain the right to the use of the property; but secessionists forfeit all right to the property, even if but a single member adheres to the original faith and doctrine of the church. This rule is founded in reason and justice, and is not departed from in this case. Church property is rarely paid for by those alone who there worship, and those who contribute to its purchase or erection are presumed to do so with reference to a particular form of worship, or to promote the promulgation or teachings of particular doctrines or tenets of religion, which in their estimation tend most to the salvation of souls; and to pervert the property to another purpose is an injustice of the same character as the application of other trust property to purposes other than those designed by the donor. Hence it is that those who adhere to the original tenets and doctrines for the promulgation of which a church has been erected, are the sole beneficiaries designed by the donors, and those who depart from and abandon these tenets and doctrines cease to be beneficiaries, and forfeit all claim to the title and use of such property. These are the principles on which all these decisions are founded, and so long as we keep these principles distinctly in view we can have no great difficulty in applying them to the facts of each particular case."

The same rule was stated by the Supreme Court of Iowa in Mount Zion Baptist church vs. Whitmore, *supra,* as follows:

"Upon authority so general as to be beyond question, it is held that property given or set apart to a church or religious association for its use in the enjoyment and promulgation of its adopted faith and teachings, is by said church or association held in trust for that purpose, and any member of the church or association, less than the whole, may not divert it therefrom."

Accordingly it was said by Judge Sharswood, speaking for the Supreme Court of Pennsylvania, in Schnorr's Appeal, 67 Pa., 138, 5 Am. Rep., 415, cited in the original opinion, that "in church organizations those who adhere and submit to the regular order of the church, * * * though a minority, are the true congregation and corporation, if incorporated."

Chief Justice Shaw, speaking for the Supreme Court of Massachusetts, in a similar case (Stebbins vs. Jennings, 10 Pick., 181), said:

"That an adhering minority of a local or territorial parish, and not a seceding majority, constitutes the church of such a parish to all civil purposes, was fully settled in Baker vs. Fales, 16 Mass., 503, and Deacons of First Church of Sandwich vs. Tilden, Id., note there cited."

To the same effect in Roshi's Appeal, *supra,* and many other cases too numerous to cite. Therefore, it follows that if a minority were acting in harmony with the ecclesiastical laws of the church, and were adhering to the faith, and the majority were not, the minority, in law, were the real and true Mt. Tabor regular Baptist church. In one of the very cases relied on by the appellees' counsel (Bouldin vs. Alexander, 82 U. S., 15 Wall., 139-140, 21 L. Ed., 71-72), the Supreme Court of the United States said:

"It may be conceded that we have no power to revise or question ordinary acts of church discipline or excision from membership. We have only to do with rights of property. As was said in Shannon vs. Frost, 3 B. Mon., 253, we cannot decide who ought to be members of the church, nor whether the excommunicated have been regularly or irregularly cut off. We must take the fact of excommunication as conclusive proof that the persons excluded are not members. But we may inquire whether the resolution of expulsion was the act of the church, or of persons who were not the church, and consequently had no right to excommunicate others."

It follows as conclusively as two and two make four that appellants and those acting with them did not cease to be members of the church by the act of the majority in expelling them, if we were right in the original opinion in holding that such majority had departed from the chosen faith declared in the Articles of Faith adopted at the foundation of the church, and were teaching doctrines thereto, because the unbroken line of judicial authority everywhere, as we have seen, declares the law to be, in such case, that such majority were not the real and true Mt. Tabor regular Baptist church, and could not expel anybody from it; but that the minority, represented by the appellants, were that church, because they were acting, as we have held, in accordance with the law of the church, in adhering to the faith and teaching the doctrines expressed in such Articles of Faith.

[A portion of the latter part of the opinion, not being directly on the subject of inquiry in this chapter, is omitted here.]

This decision of the Supreme Court of Indiana covered the whole ground of ownership of church property where there is a division in the church, and showed so clearly, by the great array of authority from courts everywhere, that the question seemed to be settled. In the language of that opinion, that "No principle is better settled than that property conveyed to trustees for the use of a church by its denominational name, as was the case here, creates a trust for the promulgation of the tenets and doctrines of that denomination," and that the civil courts will enforce that trust in favor of a minority adhering to the original faith on which the church was founded against a majority departing from it.

No case had come before the courts of Texas, but it was not doubted that our Supreme Court would sustain this reasonable and equitable view. Resting in this confidence, three suits were afterwards brought in this State, involving these questions. The first of these cases resulted from a division in the Christian church at McGreggor. As this church is independent in church government, like Baptist churches, the case attracted general interest among Baptists. The McGreggor church became divided into two factions, known as the Firm Foundation faction and the Progressives. The Firm Foundation party was in the majority, and took exclusive possession of the house of worship, and refused to allow the use of the house by the Progressives for any purpose. Suit was then brought in the District Court of McLennan county by the Progressives, who were greatly in the minority, to recover the house, claiming to be the real, true McGreggor Christian church, because they stood upon the original faith and doctrines of that church, and that the majority had departed therefrom, and thereby forfeited all right to the possession of the property. On the trial of the case before Judge Surratt, the District Judge, no jury being demanded by either side, the whole question of fact, as well as of law, was submitted to the court. After stating his findings of facts in the case, Judge Surratt announced his conclusions of law as follows:

"The courts of this country have no power to determine for religious bodies ecclesiastical or doctrinal questions, and they have never evinced a disposition to invade that domain, and will only inquire into such questions when property rights become involved and are the subject of litigation, and then only so far as to determine

those rights. It is a rule of law that when property has become dedicated to the support of some specific form of religious doctrine it becomes a trust, and the courts will hear evidence and determine what that doctrine is, regardless of its ecclesiastical or denominational bearing, in order to ascertain the trust, and having so found will enforce the trust, and not permit it to be diverted to other and different doctrinal purposes. And it is the duty of the court to decide in favor of those, whether a minority or a majority of a congregation, who are adhering to the doctrines professed by the congregation and the form of worship in practice at the time the trust became fixed.

"In this case the members of the Christian church of McGreggor purchased the lots in question and paid therefor, and for the church edifice thereon, from donations by the said members and their friends, and procured a conveyance of said lots to certain trustees named for said Christian church, and it thereby became immediately dedicated to the principles and doctrines maintained by said church at that time; and, though a majority of its members may have changed their views on these subjects, or others become members who never entertained them, yet the indelible stamp of the original doctrines has been placed upon the property, and it is held as a trust for the use of those members who still adhere thereto, however much in the minority, and those having control of the property will not be permitted to apply it to the promotion of doctrines not consistent with the fundamental doctrines of the church at the time, and for the benefit of which the trust was created.

"The property was purchased and improved as shown by the testimony of the only two original members examined, and who are not contradicted by those who, as a church or religious society, hold to the doctrines and teachings of that branch or faction, now termed the 'Progressive' faction. The evidence shows that the Christian church at large, including that at McGreggor, at the time this property was acquired and improved, was

based upon a broad, catholic principle, that all persons who believe that Jesus Christ is the Son of God and the Savior of men, and who have been baptized by immersion upon a profession of that faith, are Christians, and entitled to membership in their church, whether baptized into the Baptist, Methodist or other Christian denominations, and regardless of their views as to the design of Christian baptism, or whether they were baptized 'for the remission of sins' or 'because of the remission of sins,' and exercising towards and permitting the exercise by its members of the utmost liberty of thought upon other doctrinal questions and action in the advancement and dissemination of this fundamental doctrine through missionary and other auxiliary societies.

"This church believed and taught that baptism is for the remission of sins, the same as the 'Firm Foundation' faction now believes, but this belief was not made a *sine qua non* to church fellowship, the same liberality of belief being allowed upon this as upon other doctrinal subjects. The Firm Foundation faction, as shown by the evidence, held that without this belief, and it entertained understandingly at the time of baptism, no person can become a Christian and be entitled to fellowship in the Christian church, and that all missionary and other auxiliary societies are deemed sinful, and any member who believes otherwise and joins such societies is deemed to be in sin, and is liable to expulsion therefor. The church at McGreggor, since passing into the hands of the Firm Foundation party has never expelled any of its members who belong to such societies, but the evidence shows that such were considered by the ruling faction to have sinned by so joining, and to remain in sin so long as adhering to such societies, and they were not expelled through mere indulgence of the church in violatiion of its principles, and were liable to expulsion should they remain members thereof, all such societies being held sinful in practice, violative of church doctrine, and forbidden to meet in the church building.

"In the opinion of this court the differences in the fundamental principles, doctrine and practices between these two factions of the McGreggor church, are radical and irreconcilable,.and the doctrines and practices of the defendants, who are in possession of the church property, are at wide variance to, and are largely subversive of, the fundamental practices of said church at the time the property in dispute was dedicated to its support; and the trust imposed by such dedication has been and is being diverted from the purposes intended by the founders of such trust, and the plaintiff corporation is composed of those members of said church who adhere to the specific form of religious doctrines, in principle and practice, to the support of which said property was dedicated, and is entitled to recover the possession thereof, and it is so ordered.

"MARSHALL SURRATT,
"Judge Nineteenth Judicial District of Texas."

The majority appealed from this decision to the Court of Civil Appeals at Austin. This court affirmed the judgment of the District Judge in the following opinion:

"The evidence fully supports the foregoing findings of fact, which we adopt; and the trial court's conclusions of law, as recited above, upon the controlling questions in the case, are so entirely satisfactory and so clearly and tersely stated that we adopt them also. There are some other minor questions presented in appellants' brief, but they are not of such importance as to require elaborate consideration here. We do not agree with appellants upon any of the grounds assigned for a reversal of the judgment, and it will therefore be affirmed.

"KEY,
"Associate Justice."

There was an application to our Supreme Court for a writ of error to remove the case to that court for revision.

After consideration this application was refused by that court in April, 1899, which finally disposed of the case; thus making the judgment the law in our State agreeing in every essential particular with other courts everywhere else, as shown in the opinion in the Mt. Tabor regular Baptist church case, already quoted.

The second case in our State involving the proposition under consideration was that of the Wallis Baptist church at Wallis, Austin county. This church divided on Martinism, which has been explained in a previous chapter. Rev. T. C. Saunders was pastor of this church in 1895, and had espoused this doctrine. When the General Convention at Belton adopted resolutions defining Martinism, and declaring it to be a departure from Baptist principles and faith, Pastor Saunders withdrew from the Convention and denounced its action. A majority of the church sustained him, and eventually excluded the minority, who opposed this action. A council was called by the excluded members. This council decided that the expelled minority constituted the real and true Baptist church of Wallis. The minority then brought suit in the District Court for the possession of the church property, on the ground that the majority had abandoned Baptist doctrine and the original faith of the church, and had thereby forfeited all rightful claim to be recognized as the Wallis Baptist church, and all right to the possession of the property.

On the trial of the case in the District Court there seems to have been nothing presented to prove that Martinism was a departure from Baptist faith, except the resolutions of the General Convention: and to show the majority had gone into Martinism, plaintiffs depended

entirely upon the action of the council. They rested upon the assumption that the finding of the council was conclusive, because the Association with which the church was affiliated had a clause in its constitution to the effect that "should a difference in doctrine arise in any church of the Association the matter should be adjusted by a council." This case was submitted to Judge Teichmuller, the District Judge, presiding. He held that as the action of both the Convention and council were only advisory as to the church, the proof was not sufficient to establish either of the propositions referred to; therefore the real issue, namely, who was entitled to the possession of the property, was not considered by the court.

In rendering judgment against the minority, however, the court admitted the general proposition, in harmony with all other courts, in the following clause:

"Trustees who hold property for the benefit of a church organization are subject to the control of courts of equity, in order to prevent the diversion of such trust to purposes incompatible with the purposes for which the trusts were created."

The case was taken on appeal to the Court of Civil Appeals at Galveston. As the record contained no statement of any other evidence before the trial court, nothing could be done but sustain the judgment of that court, on the ground that the action of the General Convention and the conclusion of the council were not of binding force upon the church, and did not furnish sufficient proof that the majority of Wallis Baptist church had adopted Martinism. The real question, therefore, involving the ownership of the church property never came directly in review before that court.

Baptist churches in Texas, as well as those of other denominations having a similar form of church government, were now beginning to feel secure in the possession of their houses of worship that had been dedicated to the support, maintenance and propagation of the principles and faith they believed in and held dear. Up to this time our State courts had manifested no disposition to abandon the almost universal authority of other courts, but, so far as the question under consideration had come under review, they had strictly adhered to the same principles of equity, sustained by other courts everywhere. It now seemed to be settled that the law in this State will protect such trust property in the hands of those adhering to the true faith of the church, as it existed at its foundation, and prevent it from being diverted to the support and dissemination of a contrary doctrine. Under this feeling of security Baptist churches in Texas were investing large sums in building costly church edifices, frequently ornamenting them with memorials of those pillars of the church who had gone to their reward, whose memory they wished to preserve as exemplars of the true Baptist faith. But all this confident security was destined soon to be dashed to the ground.

On the 15th day of January, 1900, our Supreme Court, in an elaborate opinion by Justice T. J. Brown, handed down a decision which put a new aspect on the whole question of the ownership of church property in Texas. This was in the case of the First Baptist church of Paris, Texas. This church had divided on Fortunism, which has been explained in a previous chapter. A large majority of the church followed Fortune in his heresy, which is the grossest and most radical departure that Bap-

tist churches in Texas have ever encountered. This decision upset all sense of security. It is in direct and admitted conflict with the decisions of other courts, and chaos now reigns in Texas on the subject under consideration in this chapter. A sense of uncertainty and insecurity among religious bodies is felt throughout the State.

This is a case of such general interest to our churches, and so important in its bearing on the ownership of church property in this State, that the entire opinion is given here. The nature of the case and the issues involved will sufficiently appear from the decision itself, which is as follows:

"First Baptist Church et al. vs. Fort et al. (Supreme Court of Texas, January 15, 1900.)

"Religious Societies.—Church Property.—Possession. —Trust for Support of Certain Creed.—Foreclosure of Trust Deed.

"1. Where land is donated to a church organized under articles of faith, and having no ecclesiastical superior, and the church building erected thereon was paid for by subscription from members and others, and there is no trust imposed on the property, either by the donations or subscriptions, that it should be used for the propagation and support of such articles of faith, the courts will not imply such a trust for the purpose of expelling from its use those who, by regular succession and order, constitute the church, though they have changed in some respects the articles of faith.

"2. Where a church is organized as a corporation under the laws of the State, and has no ecclesiastical superior, the minority of its members cannot, after forming another organization, because the majority have abandoned the original articles of faith, obtain possession of the property.

"3. A judgment foreclosing a trust deed on church property cannot be entered in a suit between different factions of the church for the possession of the property, where neither party sought a foreclosure of the trust deed nor a sale of the property, and the society holding the title was not a party to the proceeding."

"Error to Court of Civil Appeals of Fifth Supreme Judicial District.

"Action by First Baptist church of Paris and others against J. M. Fort and others. From a judgment of the Court of Civil Appeals reversing the judgment of the Circuit Court in favor of plaintiffs, and ordering the property sold under foreclosure, plaintiffs bring error. Modified.

"W. S. Moore and Dudley & Dudley for plaintiffs in error.

"Hale & Hale, Denton & Long and Dudley G. Wooten for defendants in error."

Brown, J.—The First Baptist church of Paris, joined by B. F. Fuller, Stewart Lee, S. H. Webb, W. F. Edwards, J. C. Hunt, R. M. Miller and J. B. Johnson, who sue as trustees of said church, and in their own right as members thereof, instituted this suit in the District Court of Lamar county against J. M. Fort, B. W. Lewis, S. B. M. Long, Mrs. M. C. Maxey, F. I. Williams, T. S. Preston, M. C. Spivey, G. M. Fortune, and the executors and heirs of Mrs. Emily Williams, deceased, naming them. Plaintiffs sought to recover possession of certain church property, consisting of the building and lot located in the city of Paris, Lamar county, Texas, and to cancel certain conveyances named therein, and to restrain the defendants from interfering with plaintiffs' possession of the church property. The petition sets up the facts with regard to the original organization of the church, the building of the house upon the lot acquired for that purpose, and the facts and circumstances which brought about a division among the members of said church;

charging that the defendants and their adherents, a majority of the members, had departed from the original Confession of Faith adopted by the church in its organization, and had diverted said property from the purposes to which it was dedicated, and that the plaintiffs and those represented by them, a minority of said congregation, had adhered to the original confession of faith, and were, in fact, the First Baptist church of Paris, and entitled to the possession of said property. The case was tried before the court without a jury, and the following conclusions of facts were filed, upon which judgment was entered for plaintiffs below:

"1. The court finds that this church was originally organized in about the year 1854, under the name of the 'United Baptist Church,' and adopted as its articles of faith and covenant the articles of faith and covenant introduced in evidence, known as the 'New Hampshire Confession of Faith.'

"2. The court finds that on the 10th day of April, 1861, the lot in controversy, upon which a church building had been erected, was deeded to Lemuel H. Williams, Goodman Tucker and Hardy Moore, trustees of said church, under and by the name of Paris Baptist church, to have and to hold under them and their successors as a place of worship for said Paris Baptist church, and said church and the members thereof continued to hold religious worship on said lot and in said church building under the name of the Paris Baptist church, and upon the articles of faith and covenant upon which it was originally organized, until it became incorporated on the 21st of March, 1890, under the general incorporation laws of Texas, when it was incorporated under the name of the 'First Baptist Church of Paris,' and afterwards erected upon said lot their present church building, at a cost of about $20,000; that in order to complete said building of church, the said First Baptist church of Paris borrowed of one S. D. Crittenden the sum of $5,000, and

executed by and through some of its trustees a note for said amount, and a deed of trust or mortgage on said church property to secure the payment of the same.

"3. The court finds that the trustees of the said First Baptist church of Paris named in its charter were U. Hearon, F. I. Williams, B. F. Fuller, Stewart Lee, Samuel H. Webb, T. S. Preston and Ira Webster; that said mortgage or deed of trust was executed to M. C. Spivey, trustee, by B. F. Fuller, T. S. Preston, Stewart Lee and W. F. Edwards, as trustees of said First Baptist church of Paris; that said W. F. Edwards had been elected trustee by said church to fill a vacancy caused by the resignation of U. Hearon.

"4. The court finds that the First Baptist church of Paris had power to mortgage said property, but that the said deed of trust was invalid, because not executed as required by the statutes of Texas, under the seal of the corporation, and for the further reason that said deed of trust was executed without having been authorized by a majority of said church, voting in regular session, as provided by its charter; but, however, the court finds that the said First Baptist church of Paris is estopped from denying the validity of said deed of trust, because it obtained the money and used the same in the completion of its church on the faith of said deed of trust, and afterwards ratified the same, and by bidding the property in at the sale under said deed of trust.

"5. That said church, from its original organization up to about the time of the completion of its church building in 1895, continued to worship and hold religious services upon the articles of faith and church covenant upon which it was organized, when dissensions arose among the members of said church over the teachings and preaching of its then pastor, one G. M. Fortune; that said Fortune, by his preaching and published sermons and articles, denied the full inspiration of the Scriptures, and denied and repudiated the vicarious atonement of Christ for sinners, and denied that Christ died for and instead

of sinners and became their substitute, and denied that Christ's righteousness was imputed to the righteous; all of which was contrary to the doctrines and teachings of the Baptist church, and contrary to the articles of faith upon which this church was organized, and had continued to worship since its organization.

"6. The court finds: That at the time said dissensions arose the membership of the First Baptist church of Paris was about four hundred; that said dissensions continued to grow until the church was divided into two factions, one faction adhering to the doctrines, teachings and preachings of said G. M. Fortune, and the other faction standing by and adhering to the doctrines of the Baptist church and the articles of faith upon which the church was organized; that the faction which adhered to the original articles of faith and the doctrines and teachings of the Baptist church, which faction is, for convenience, hereinafter styled the 'anti-Fortunites,' strenuously opposed the re-employment of said Fortune as pastor of said church, and, after he was employed, insisted upon his resignation because of his doctrines; but at the several meetings when these matters came up and were discussed and passed upon, the faction which adhered to the doctrines of said Fortune, which faction is hereinafter styled for convenience the 'Fortunites,' had a majority of the members present and voting, and refused to request the resignation of said Fortune, and refused to accept his resignation when offered by him, and re-employed him as pastor for an indefinite length of time. That some time in the month of July, 1896, said Fortune tendered his resignation as pastor of the First Baptist church of Paris, which was accepted by the Fortunites, and that about the 30th of August, 1896, said Fortune rented a hall in the city of Paris and delivered therein a series of sermons and lectures in opposition and criticism of the creed of the Baptist church, which were attended by his adherents. That during this time the anti-Fortunites continued to meet and hold services

and Sunday-school in the First Baptist church building until the Sunday next preceding the 6th day of October, 1896, when the church doors were locked and the windows barred by the Fortunites.

"7. The court finds that on the 30th of September, 1896, the anti-Fortunites, representing and acting as the First Baptist church of Paris, met in church session at the church building, and elected the following persons, members of said church, to fill vacancies in its Board of Trustees, to-wit: J. C. Hunt, J. B. Johnson, R. M. Miller and George T. Saunders (which last-named trustee subsequently resigned), and by resolution authorized and directed said trustees to borrow money and pay off said indebtedness to said S. D. Crittenden, or buy said church property at the sale under the deed of trust, which was then advertised for October 6, 1896, for the said First Baptist church of Paris, and to do anything else that in their judgment might be necessary for the interest of said church.

"8. That on the 6th of October, 1896, and before the sale under the aforesaid deed of trust, the said trustees of the First Baptist church of Paris, acting for said church, procured the money and offered to pay to M. C. Spivey, trustee in the deed of trust, the full amount of the note, principal and interest, and commission if any, if he would transfer to them the note and mortgage, or deliver to them said note and mortgage without transfer, which offer was refused by the said Spivey, and the church property was put up and offered for sale by the said trustee (Spivey) under the deed of trust at public outcry to the highest bidder for cash; and the plaintiffs' trustees, the said trustees of the First Baptist church, for and on behalf of said church, being the highest and best bidder, the property was knocked off to them for the sum of $10,050, and thereupon said trustees of the First Baptist church of Paris, for and on behalf of said church, tendered to said Trustee Spivey in cash the full amount of the Crittenden note, secured by the deed of trust, prin-

cipal and interest, cost and commission if any, amounting to $5,378, and a receipt signed by them as trustees of the First Baptist church of Paris for the balance of the bid over and above the said note, principal, interest and commissions; and that thereupon, at the instance of and upon demand made by T. S. Preston and F. I. Williams, two of the charter trustees of the First Baptist church, and adherents of Fortune, that he, the said Spivey, require payment of the whole amount of said bid of $10,050 in cash, and that if not so paid, Spivey resell said property, he, the said Spivey, refused the said tender, and proceeded to resell said property, which second sale was forbidden by said trustees of the First Baptist church of Paris. At said second sale J. M. Fort, F. I. Williams, B. W. Lewis, S. B. M. Long, Mrs. Emily Williams and Mrs. M. C. Maxey became the purchasers at the sum of $5,000, being less than the amount of the Crittenden note, which was credited thereon by the said Spivey, and said Spivey made them a deed to the church property.

"9. The court finds that before the sale of said church property by the said Spivey, and before the Crittenden note became due, the said purchasers under the second sale had bought up the Crittenden note, and the sale by Spivey was directed by them, and the said purchasers were all members of the said First Baptist church (some of them trustees) and adherents of Fortune; that as soon as the aforesaid defendants bought in said church property, and got a deed to it from said Trustee Spivey, the said G. M. Fortune was called back to preach in said church by the Fortunites as a supply, and continued to preach in said church until about the 25th of July, 1897, and the anti-Fortunites, or the adherents of the original articles of faith, were thereby excluded from holding services in said church building under the teachings and instructions of a pastor of the original Baptist faith; and since their exclusion have held religious worship as the First Baptist church of Paris in the Aiken Institute and Meyer's Hall.

"10. The court finds that the faction of the church styled the anti-Fortunites, and who adhered to the articles of faith upon which the church was organized, and the doctrines and teachings of the Baptist church, were and are the First Baptist church of Paris, and that the plaintiffs' trustees were and are the legal trustees of said First Baptist church of Paris, and that they acted for the said First Baptist church of Paris in trying to save the church property and trying to secure it for said church at trustee's sale; and that the said purchasers of said property at the second sale by Spivey were acting for themselves, and not trying to secure said church property, and were not acting for the said First Baptist church of Paris."

The case of the plaintiffs in error depends upon the correctness of the following proposition, submitted as the first assignment of error in this court:

"The Court of Civil Appeals erred in holding that the church property in controversy was not trust property, because, when the property was acquired by the church under its then name, 'Paris Baptist Church,' the title was vested in three trustees and their successors for the sole and exclusive use of said church as a place of worship. The property thus acquired by denominational name became a trust for the promulgation of the tenets and doctrines of that particular denomination, without any specific declaration of the particular doctrines and teachings that should be taught or advanced. Moreover, the evidence in the record and the findings of the trial Judge show exclusively the fundamental doctrines of the Baptist denomination on the subject of the vicarious atonement of Christ for sinners, and the full inspiration of the Scriptures, and that this church had been organized upon these doctrines, set forth at the time the church property was acquired."

The findings of fact and the undisputed evidence establish that on the 10th day of April, 1861, there was in existence in the city of Paris, Texas, a church known as

the "Paris Baptist Church," to which Milton Webb, N. W. Towns and T. C. Poindexter on that day conveyed the lot, on which the church house in question is situated, by a deed made and delivered to "Lemuel H. Williams, Hardy Moore and Goodman Tucker, trustees of the Paris Baptist church, and their successors, for the use of the said Paris Baptist church." The deed contained the following habendum clause:

"To have and to hold unto the said L. H. Williams, Hardy Moore and Goodman Tucker and their successors for the sole and exclusive use and benefit of the said Paris Baptist church."

At its organization, and before the making of this deed, the church had adopted what is known as the "New Hampshire Articles of Faith." A church building was erected upon the said lot, and paid for by subscriptions from the members of the church and others. There is nothing to show that any subscriber attached any condition to his subscription, or prescribed any terms upon which it should be used. The Paris Baptist church was an independent body, having no ecclesiastical superior, and might have organized by adopting the Philadelphia Confession of Faith, or might have had its Articles of Faith written out to suit the members; or might have organized without adopting a declaration of faith. The Bible is received as the creed of a Baptist church, whether any be adopted or not. It is claimed by the plaintiffs that upon the conveyance of the lot to trustees for the use and benefit of the Paris Baptist church there was attached to the property a trust that it should be used for the propagation and support of the faith professed by that church and expressed in the Articles of Faith adopted by it before the conveyance was made and then in force; and that the minority, which adhered to the Articles of Faith adopted by the church at its organization, constitute the Baptist church of Paris, for the use of which the lot was conveyed—now the First Baptist church of Paris. In support of the proposition, plaintiffs

cite the following cases: Hale vs. Everett, 53 N. H., 71; 16 Am. Rep., 118; Blanc vs. Alsbury, 63 Tex., 489; Smith vs. Pedigo (Ind. Sup.), 33 N. E., 777; 44 N. E., 363; 32 L. R. A., 844; Miller vs. Gable, 2 Denio., 492; Ferraria vs. Vasconcellos, 31 Ill., 54; Bowen vs. McLeod, 1 Edw. Ch., 588; Morville vs. Fowle, 144 Mass., 109; 10 N. E., 766. Smith vs. Pedigo, *supra,* and Baptist Church vs. Whitmore (Iowa), 49 N. W., 81, 13 L. R. A., 198, sustain the judgment of the trial court in this case. Both cases practically hold that a church, independent of any other organization, may adopt a confession of faith by a majority vote, which will bind them and all members who may unite with them thereafter; and that no change can be made except by the unanimous consent of the entire membership. The reasoning by which this conclusion is reached is not satisfactory to us. In Hale vs. Everett, 53 N. H., 9, the court uses language broad enough to cover all that is claimed by the plaintiffs, but the point decided is against them. The learned Judge who wrote that opinion took a wide field for discussion, and most of the propositions discussed are irrelevant to the issue before that court. In that case a society had been organized by the name of the "First Unitarian Society of Christians in Dover." The majority had organized another church, and were not in any sense the beneficiaries named in the deed. The court held that the use of the term "Unitarian Christians" necessarily excluded any organization or church that promulgated doctrines which denied the divinity of Christ, and upon the two grounds, that the majority were not Christians and had organized another body, they were denied the right to hold under the deed.

The opinion of the court in the case of Ferraria vs. Vasconcellos, 31 Ill., 25, does not support the proposition to which it is cited. It, in fact, denies nothing except that both factions had the right to do as they did, and decreed a division of the property. Chief Justice Caton, however, delivered a separate opinion, in which

he broadly lays down the proposition contended for by plaintiffs, in the following terms:

"Church property is rarely paid for by those alone who worship there, and those who contribute to its purchase or erection are presumed to do so with reference to a particular form of worship, or to promote the promulgation or teachings of particular doctrines or tenets of religion which, in their estimation, tend most to the salvation of souls; and to pervert the property to another purpose is an injustice of the same character as the application of other trust property to purposes other than those designed by the donor."

We think it is correctly assumed, as a matter of common knowledge, that in this country houses for religious worship are usually built by subscription, not confined to the membership of the particular church or denomination, but, in fact, members of all denominations, as well as those who belong to no church contribute freely to the erection of such buildings. Upon this fact is based the presumption asserted by Judge Caton, that each donor contributes with the distinct purpose that the house shall be dedicated to the propagation of the faith then professed by the congregation for which the structure is to be built. Out of the facts presumed springs the asserted trust relation between the donor and the church. It is not claimed that a congregation of Baptists, who organize themselves into an independent church and adopt articles of faith by a majority vote, thereby bind themselves to adhere to the articles so adopted for all time. If, however, they should afterward take up a subscription for the purpose of building a house of worship, or receive donations of a lot under the doctrine asserted by plaintiffs, the articles already adopted would become immutable, and the church be deprived of the power to change or modify that declaration, for beneficiaries cannot abolish a trust without consent of the donor, though they be unanimous in the wish. If the proposition be sound, it results that, before buying the lot or building the church

for the Paris Baptist church, a majority of that congregation could have abolished the New Hampshire Confession of Faith, and could have adopted the Philadelphia Confession, or could have substituted a confession drafted by themselves; or they might have abolished all articles of faith, and have relied upon the Bible alone as their creed. But when the deed was made to the lot and the house built by subscription, the right to change or repeal the Articles of Faith was taken away from the congregation, and to change it would not only forfeit their rights in the property, but would deprive them absolutely of their membership and good standing in the church, which, to a Christian, is of greater value than houses or lands. The presumption involves the absurdity that a Methodist, who contributed to the building of the house of worship for the Paris Baptist church, did so for the express purpose of perpetuating and promulgating the doctrine that immersion alone is baptism, and that infants are excluded from the rights of the church. The contributing Jew—they are not few—is presumed to be especially anxious that the Messiahship of Christ should be taught, though the failure to believe it cast down his temple and broke down the walls of his holy city, making his people wanderers upon the earth. If the majority of such a congregation should be converted to the belief that sprinkling is valid baptism, and so change their teachings and practice, the Methodist brother who aided to build the house could interfere and say: "No, you must teach immersion as the only valid mode, because my gift was based upon your continuance in teaching that error." Or, if the majority should abandon their faith in Christ as the Messiah and change their teachings, as did the Unitarians in Hale vs. Everett, the Jew contributor could say: "Nay, you must not abandon your doctrine, because my donation binds you to teach the divinity of Christ, although false in fact."

If a member of another Baptist church, which adopted the Philadelphia Confession, contributed, he might enjoin

the church at Paris from abolishing the existing articles and adopting those which his own church indorsed. The soundness of the teachings is not involved in the proposition. Error is perpetuated the same as truth. Courts cannot decide between conflicting opinions upon the theological questions. The fallacy lies in presuming the existence of a purpose of which there is no proof, and in binding the minds and consciences of men by the presumed secret intention of those persons who aid such enterprises.

In the case of Watson vs. Jones, 13 Wall., 679, 20 L. Ed., 666, Justice Miller, in a very clear opinion, brought order out of the chaos which reigned among the decisions upon this subject, and expressed the true doctrine in the following manner:

"The questions which have come before the civil courts concerning the rights to property held by ecclesiastical bodies may, so far as we have been able to examine them, be properly classified under three general heads, which, of course, do not include cases governed by considerations applicable to a church established and supported by law as the religion of the State: (1) The first of these is when the property which is the subject of controversy has been, by the deed or will of the donor, or other instrument by which the property is held by the express terms of the instrument devoted to the teaching, support or spread of some specific form of religious doctrine or belief. (2) The second is when the property is held by a religious congregation which, by the nature of its organization, is strictly independent of other ecclesiastical associations, and so far as church government is concerned, owes no fealty or obligation to any higher authority. (3) The third is when a religious congregation or ecclesiastical body holding the property is but a subordinate member of some general church organization in which there are superior ecclesiastical tribunals, with a general and ultimate power of control more or less complete in some supreme judiciary over the whole membership of that general organization."

We believe that this classification fully and fairly presents the result of previous decisions of the courts upon this question. The opinions of learned judges are of great length, and varied in the subjects discussed, but the points at issue and decided in the cases we have been able to examine are fairly represented by Judge Miller's statement. This case comes distinctly within the second class. As applicable to the question before the court, we quote further from that opinion as follows:

"The second class of cases which we have described has reference to the case of a church of a strictly congregational or independent organization, governed solely within itself, either by a majority of its members or by some other local organism, as it may have instituted for the purpose of ecclesiastical government; and to property held by such a church, either by way of purchase or donation, with no other specific trust attached to it in the hands of the church than that it is for the use of that congregation as a religious society. In such cases where there is a schism which leads to a separation into distinct and conflicting bodies, the rights of such bodies to the use of the property must be determined by the ordinary principles which govern voluntary associations. If the principle of government in such cases is that the majority rules, then the numerical majority of members must control the right to the use of the property. If there be within the congregation officers in whom are vested the power of such control, then those who adhere to the acknowledged organism by which the body is governed are entitled to the use of the property. The minority, in choosing to separate themselves into a distinct body, and refusing to recognize the authority of the governing body, can claim no rights to the property, from the fact they had once been members of the church or congregation. This ruling admits of no inquiry into the existing religious opinions of those who comprise the legal or regular organization, for, if such were permitted, a very small minority, without any officers of the church

among them, might be found to be the only faithful supporters of the religious dogmas of the founders of the church. There being no such trust imposed upon the property when purchased or given, the court will not imply one for the purpose of expelling from its use those who, by regular succession and order, constitute the church, because they may have changed in some respect their views of religious truth."

In support of this position we cite Bouldin vs. Alexander, 15 Wall., 131; 21 L. Ed., 69; Cox vs. Walker, 26 Me., 504; Shannon vs. Frost, 3 B. Mon., 253; Gibson vs. Armstrong, 7 B. Mon., 481; Harper vs. Straws, 14 B. Mon., 48; Presbyterian Congregation vs. Johnston, 1 Watts, R. S., 1; McGinnis vs. Watson, 41 Pa., St., 9; Harmon vs. Dreher, 1 Speer. Eq., 87; Miller vs. Gable, 2 Denio., 492; Hendrickson vs. Shotwell, 1 N. J. Eq., 577; Bowden vs. McLeod, 1 Ewd. Ch., 588.

The First Baptist church of Paris is a corporation created under the laws of the State of Texas, and is the successor of the Paris Baptist church, to the use of which the deed for the property in question was made. Under the rule laid down in the case of Watson vs. Jones, which we approve, the proper inquiry is, which of the two factions constitutes the First Baptist church of Paris? To test this question the courts cannot examine the members of the two parties to ascertain what their beliefs are upon any given theological question, but must decide upon the legal phases of the case. In the case of Harper vs. Straws, before cited, Chief Justice Marshall, of the Supreme Court of Kentucky, said:

"The true question is, which of these congregations is the society which worshiped at Asbury chapel—that is, in the house at the corner of Fourth and Green streets—at and after the date of the deed conveying the property to that society? It is a question of identity, not of individuals, but of the body. And as the deed makes no reference to the connection of the beneficiaries with any other church organization as essential to their rights, the

continuance of the connection which existed at its date cannot be regarded as entering into the question of identity by which it is to be determined by reference to the acts and internal organization of the body itself."

The facts show that the plaintiffs, as they now claim to be organized, were not a separate body existing at the time the deed was made, nor when the charter of the church was procured, but were members of the congregation which worshiped in the house in question. Upon a question of faith and adherence to the original Articles of Faith, the plaintiffs, a minority of the members, assumed that they alone adhered to the original Articles of Faith, and organized themselves into a body under the same name as that borne by the church to which they had formerly belonged. In doing so they did not become the incorporated church, but constituted themselves into an independent voluntary organization. Of a proceeding similar to this, Chief Justice Marshall, in the case of Harper vs. Straws, said:

"When this proceeding took place, the old Asbury chapel, considered as the place of worship referred to in the deed by which it was conveyed, had ceased to be a place of worship. But the society which had worshiped there, until it was taken by the Masons, continued to exist as an organized society of Christians, forming a congregation with the same officers, the same pastor, and the same records. The party which felt itself driven to reorganize in the old organization had never before been an organized body or society of Christians, and, notwithstanding the assumption of the old name and the mystery of 'reorganizing in the old organization,' it cannot be that, while that old organization remained complete and distinct, and competent to the performance of its proper functions, and to the enjoyment of its rights, it could be merged in or superseded by this new organization. The movement indicated by these resolutions was revolutionary. Those who participated in it, if they had, up to that time, been members of the society which had

worshiped at Asbury chapel, acted in this measure of reorganization independently of that society, threw off its authority and renounced their connection with it. They formed, in fact, a new society, which, whatever name, form or right it might assume or claim, had never, as a society, worshiped at Asbury chapel. * * * By their secession they ceased to be members of it, and being, therefore, no longer within the description of the grantees or beneficiaries of the deed, they ceased to have any interest in the title or the use."

It is not claimed that the defendants abandoned their organization as the First Baptist church of Paris, but the findings of fact establish conclusively that the church organization, as it existed prior to the division, continued, and that plaintiffs entered into a new organization upon the ground that the defendants had abandoned the faith, and thereby forfeited their rights in the church property.

The presumption upon which the supposed trust is based belongs to the class known as "disputable presumptions of law," which are "the result of the general experience of a connection between certain facts or things, the one being usually found to be the companion or the effect of the other." (1 Tayl. Ev., Sec. 109; 1 Greenl. Ev., Sec. 33.) Before accepting the presumption as a rule of decision, it is well to examine its foundation and ascertain if it is well grounded in fact. It is the general experience of men that persons who subscribe to a fund to build a church have in their minds a condition that the house shall be devoted to the teachings of the peculiar views then professed by the members or declared by the body. If we recur each to his own experience, we will not recall a case in which this was known to be true. If we consult each his own purposes when making like contributions, the result will be the same. No such intent existed in our minds. In the examination of this question we have not found a case in which the donor of property for church purposes, or a subscriber to such a

fund, has sought to enforce the trust, either when it was expressed in some instrument, or in those cases where a trust has been presumed by the courts; but in every instance the action has been by a faction of the congregation, which, failing to control the church, sought the interposition of a court to decide their doctrinal differences in order to control the property of the church. The fact that no subscriber to a church fund has sought in the court of any State to enforce the observance by a church of the faith professed by it at the time his donation was made, and that our own experiences do not attest the existence of such conditions, shows that the supposed purpose does not generally exist in the minds of those who subscribe to these enterprises. The presumption of such intent discredits the public spirit and liberality of our people, who, whether Christians or not, when called upon to aid in such enterprises, do not stop to inquire into the particular religious belief of the congregation. Neither does the continuance in a particular doctrine concern them. They are actuated by the more laudable purpose of advancing the cause of Christianity.

It is not within the province of courts to determine which of two factions is right from a Biblical or theological point of view, nor which conforms to the faith originally adopted by the church, except when that is, in explicit terms, made a condition of the donation. Granting that the defendants have abandoned the New Hampshire Confession of Faith, the rules of that church prescribed that a majority should control. The minority took membership with those rules in force, and must abide the result. In Miller vs. Gable it is said:

"If any class of our citizens are of opinion that spiritual blessings can only flow in a particular channel; if a church or creed in their minds usurps the place of the revelation upon which they suppose them to be founded; and if such persons found churches, they must declare their opinions explicitly, to have them respected. Such was not the belief of the plain men who established this

church. They have left enough upon record to show that they were anxious that the essential truths of Christianity, which were recognized by the great body of the reformers of that day, should be preached to them and to their children. This has been done. If we go further and bind this church to a particular creed, and compel a reluctant submission to a judiciary whose authority they have renounced, it will, in my opinion, be the act of this court, and not that of the founders of the charity. I am of the opinion that the decree appealed from should be reversed."

And Judge Miller expressed the same thought in Watson vs. Jones, in the extract before made, of which we repeat this forcible sentence:

"There being no such trust imposed upon the property when purchased or given, the court will not imply one for the purpose of expelling from its use those who, by regular succession and order, constitute the church, because they may have changed in some respect their views of religious truth."

In support of the judgment of the District Court, the plaintiffs in error cite the case of Peace vs. Christian Church, in which this court refused an application for writ of error from the judgment of the Court of Civil Appeals of the Third District. (48 S. W., 534.) The trial court in that case found that the majority of the congregation "permitted only its principles and doctrines to be taught in the church and its customs and usages to be followed, and would not permit those adhering to the holding a doctrine with the Progressive faction (the minority) to hold religious services or preach their principles and doctrines in the church building," and that "on September 23, 1897, defendants, G. A. Trot and R. M. Peace, elders as aforesaid (of the majority), locked the church house and took possession thereof for themselves and the other defendants, all of whom adhered to the Firm Foundation faction (the majority), claiming that they are the original Christian church of McGreggor;

and defendants now hold exclusive possession of the church property against the plaintiff corporation and those composing said corporation." The court also found that the minority organized a corporation in the name of the First Christian church of McGreggor, which was the plaintiff in that case. It was the opinion of this court, on examining the application for writ of error, that, without regard to the differences of opinion which prevailed between the members of the congregation, the majority had no right to exclude the minority from the use of the building so long as the latter were not dismissed from membership in the church, and that the effect of the judgment in favor of the corporation was to restore the building to the use of the whole church. Upon this ground the application was refused, and not because this court approved of the opinion filed by the trial Judge, which was approved by the Court of Civil Appeals, holding that the majority had departed from the faith, and that, therefore, the minority constituted the original church.

We may have been in error as to the effect of the judgment in this respect, because it may be true that the action of the minority in that case amounted to an abandonment of their membership in the original church, by which they lost their rights in the property, which was deeded to the original organization, and that the corporation did not include the majority. If so, the writ of error should have been granted. But the case is not authority upon the questions involved in this.

The plaintiffs in error assign that the Court of Civil Appeals erred in entering a judgment foreclosing the deed of trust upon the church property, and ordering the property to be sold. This assignment is well taken. Neither party to this suit sought a foreclosure of the deed of trust and sale of the property, and there was no pleading to sustain the judgment of the court. Besides, the incorporated First Baptist church of Paris, which owned the property, was not a party to the suit, and could not

be bound by the judgment. The First Baptist church, which was joined by the plaintiffs in error, was a voluntary association, formed by the minority of the church, which could not, by using the name of the incorporated church, appropriate a charter that had already been granted by the State, and under which there was an existing organization. The judgment of the Court of Civil Appeals is affirmed in so far as it reverses the judgment of the District Court, and in all other respects it is reversed.

Proceeding to enter such judgment as the Court of Civil Appeals should have entered upon the facts found by the District Court, it is ordered that the plaintiffs in error take nothing by this suit, and that the defendants in error go hence without day and recover of the plaintiffs in error, B. F. Fuller, Stewart Lee, S. H. Webb, W. F. Edwards, J. C. Hunt, R. M. Miller and J. B. Johnson, all costs expended in all the courts.

There was a motion for a rehearing in this case, which was held up by the court until the 28th day of June and overruled, which finally disposed of the case. From our examination of this opinion it is so apparent that all former precedents and authority, and all recognized standards, have been departed from, and the reasoning followed so entirely new in our State and elsewhere touching the ownership and control of church property, that we cannot afford to pass it over lightly. The special points in this decision, which are in direct conflict with other courts, may be classed as follows:

1. That property conveyed to a church by its denominational name for the use of that church as a place of worship is not impressed with a trust for the maintenance of the doctrines of that church. In other words, that in this case the deed containing the following haben-

dum clause, "To have and to hold unto the said L. H. Williams, Hardy Moore and Goodman Tucker and their successors, for the sole and exclusive use and benefit of the said Paris Baptist church," imposed no trust on that property to be used for the support of the doctrines of that church.

2. That there is no limit to the power of a majority in a Baptist church, but that they may change at will the faith and doctrines of the church without endangering its identity as a Baptist church, and may divert the property from the original doctrines to the propagation and support of wholly different and antagonistic principles and purposes, and the minority, who contend for and stand upon the faith on which the church was founded, has no remedy at law or in equity.

3. That minorities in a Baptist church have absolutely no rights that the law will respect and enforce.

4. The following conclusions of fact were found by the court: "That dissensions arose among the members of said church over the teachings and preaching of its then pastor, one G. M. Fortune; that said Fortune, by his preaching and published sermons and articles, denied the full inspiration of the Scriptures, and denied and repudiated the vicarious atonement of Christ for sinners, and denied that Christ died for and instead of sinners, and became their substitute, and denied that Christ's righteousness was imputed to the righteous, all of which was contrary to the doctrines and teachings of the Baptist church, and contrary to the Articles of Faith upon which this church was organized and had continued to worship since its organization; * * * that about the 30th of August, 1896, said Fortune rented a hall and

delivered therein a series of sermons and lectures in opposition to and criticism of the creed of the Baptist church, which was attended by his adherents; * * * the faction which adhered to the doctrines of said Fortune had a majority of the members present and voting, and refused to request the resignation of said Fortune, and refused to accept his resignation when offered by him, and employed him as pastor for an indefinite length of time." Upon these facts the court holds that they were still the First Baptist church of Paris, and entitled to the unrestrained use and enjoyment of the church property. In other words, that a majority can deny the inspiration of the Scriptures and repudiate the atonement of Christ, and still be a Baptist church, in so far as property rights are involved.

5. That courts cannot examine into the doctrines and polity of a church in case of a division on doctrinal questions and alleged departure from the faith, and property rights are involved, in order to determine which faction constitutes the true church and is entitled to the possession of the property, "but must decide upon the legal phase of the case," whatever that may mean, except where there is an explicit condition in a donation.

6. Perhaps the most difficult thing about this opinion to understand is the grounds of Judge Brown's conclusion that the minority in this case had formed another organization, wholly distinct and separate from the original church. All the court had before it on this subject were the conclusions of fact by the trial Judge, and these were as follows: "6. The court finds: That at the time said discussions arose the membership of the First Baptist church of Paris was about four hundred; that said

dissensions continued to grow until the church was divided into two factions, one faction adhering to the doctrines, teachings and preaching of the said G. M. Fortune, and the other faction standing by and adhering to the doctrines of the Baptist church and the Articles of Faith upon which the church was organized; that the faction which adhered to the original Articles of Faith and the doctrines and teachings of the Baptist church strenuously opposed the re-employment of said Fortune as pastor of said church, and after he was employed, insisted on his resignation, because of his doctrines; but at the several meetings when these matters came up and were discussed and passed upon, the faction which adhered to the doctrines of said Fortune had a majority of the members present and voting; * * * that the anti-Fortunites (which was the minority) continued to meet and hold services and Sunday-school in the First Baptist church building until Sunday next preceding the 6th day of October, 1896, when the church doors were locked and the windows barred by the Fortunites; * * * that as soon as the aforesaid defendants bought in said church property and got a deed to it from said Trustee Spivey, the said G. M. Fortune was called back to preach in said church by the Fortunites as a supply, and continued to preach in said church until about the 25th of July, 1897, and the anti-Fortunites, or the adherents of the original Articles of Faith, were thereby excluded from holding services in said church building under the teachings and instructions of a pastor of the original Baptist faith, and since their exclusion have held religious worship as the First Baptist church of Paris in Aiken Institute and Meyer's Hall." Upon these facts

Judge Brown holds that this constituted a voluntary abandonment of the First Baptist church of Paris, and the formation of a new and distinct organization, and thereby forfeiting all right to claim any interest in the church property.

7. Judge Brown's conception of the nature of the trust contended for by other courts in such cases does not seem to be justified by anything that has heretofore been written. He seems to understand that if any trust should exist it would be for the benefit of contributors and donors to the church building fund, and not for the sole benefit of the church as an organization, as though the church was a joint stock company, each contributor holding an interest in proportion to the amount contributed. But on examination of the authorities cited by Judge Brown, we look in vain for a single one that takes this view of the nature of the trust in such cases.

It follows that the absurdities suggested in the opinion, as likely to flow from this view of the trust, of contributors demanding the enforcement of the trust against their own convictions, lose all their force and effect. No case holds, and no one connected with the Paris Baptist church case contended, that the person who contributes to the purchase of property and erection of a house for religious worship for a particular church becomes thereby the beneficiary of a trust for the maintenance of the doctrines of that church. The trust arises for the benefit of the members of the church. The contribution is an absolute, unconditional gift to them, and they devote it to the support of the doctrines of that church, and the trust results to their benefit. The contribution becomes merged in the general building fund, and the contributor retains

no sort of interest in it. The motive that prompts the contribution may or may not be the promotion of a particular creed, but the motive on the part of those engaged in establishing and building up the church can never be anything else than the support and propagation of a particular doctrine; therefore this trust is sustained for their benefit, and not for the benefit of the donors.

It must be admitted that our Supreme Court in this decision shows great independence and originality. They cut loose from all precedents and stand alone. The conclusions are reached in defiance of and by ignoring all known authority. It is true that many cases are referred to, but none of them involved the question of a division in a church on account of a fundamental departure from the original doctrines of the church on the part of one faction, and adherence thereto by the other, claiming to be the real church, because they stood upon the faith on which it was founded.

This opinion of Justice Brown stands absolutely alone in denying the existence of a trust in church property conveyed for the express purpose of a place of worship for a church organization, and denying the right to have this trust enforced in favor of those holding to and standing upon the original faith upon which the church was founded, against those who had abandoned these doctrines in a fundamental departure therefrom. Our Supreme Court does not seem to see any difference in departures in trivial, inconsiderable points, and those of a fundamental, vital nature. Other courts have fully recognized a wide difference. The minority in this case did not contend, and no court has ever held, that there was a violation of the trust by a change in unimportant par-

ticulars, but it was contended in the Paris case that a denial of the inspiration of the Scriptures and repudiation of the atonement of Christ were not trivial in their nature, but vital and fundamental departures, not only from the Baptist faith, but from Christianity, and all courts up to this case have held such departures by a majority of a church a subversion of the trust.

The same may be said in reference to the right of a majority to govern. Justice Brown seems to see no difference in the right of the majority in a Baptist church to control in the government of the church in the manner of using the church property for the maintenance of a Baptist church, and the right of the majority to change its fundamental principles so as to destroy the original institution and create something else other than a Baptist church. No other court has failed to recognize a total dissimilarity. It was not contended in the Paris case that the majority did not have the right to control, but it was contended, and other courts have uniformly held, that this right did not involve the power in the majority to change fundamental principles and substitute for Baptist doctrines a different and antagonistic faith.

While church litigation is always to be avoided and discountenanced, there seems still to be no principle in equity that denies to a church the same rights of security in the possession and enjoyment of trust property that is accorded to secular bodies. It seems to be intimated in this opinion of our Supreme Court that church property may be charged with a trust for the support of a specific faith by setting out in the conveyance in full and explicit terms the doctrines and teachings of that particular church. In Baptist churches this doubtless would

include the declaration of faith in full, together with the acknowledged standard interpretations of it.

As long as this case stands it will be a menace to Baptist churches in Texas. They stand in peril of being converted to the support and propagation of any strange and antagonistic doctrine whenever a majority may so determine. This might be Mormonism, with its polygamy; Mohammedanism, with its Koran, or infidelity without any creed. In view of the extent to which the majority of the First Baptist church of Paris were led, it would be no answer to this forboding to suggest that Baptists can never be led to material extreme departures.

While thus commenting on this opinion of our Supreme Court, it is proper here to state that the author, having known Judge Brown for many years, has the highest regard for his learning and integrity. He has, also, known the learned Chief Justice for a third of a century, and has always recognized the strength and correctness of his well trained and luminous mind, and his esteem for him as a Judge and as a man has always been high. He has witnessed with pride the high standing of the decisions of this court among courts of other States. Yet, from our point of view, we are deeply impressed with the conviction that the opinion in the Paris Baptist church case cannot be accepted as a sound exposition of the law. The author being one of the defeated minority in this case, it may be supposed that his strong bias would disqualify him from an impartial view of the case, but he here enters his protest against the principles announced in the opinion as being unsound and fundamentally erroneous. It is believed that this case will not be followed as a precedent. The result of this litiga-

tion is determined by it, but it is hoped that our Texas court will, at no distant day, adopt the safer, sounder and broader view of the other courts of our country. Our Supreme Court for some years has adopted the policy of giving out no dissenting opinion, and it is not known if the decision was unanimous. From the length of time the case was pending it is thought there may not have been entire unanimity. The author has passed beyond the mark of three score years and ten, and may not see the question again made an issue in our State, but the future reader that may hap to scan these pages will learn that this decision has failed to stand the test of time and the search-light of reason, and the minority of the First Baptist church of Paris will be vindicated.

APPENDIX.

LEGAL CONSTRUCTION OF THE NATURE, FUNCTIONS AND POWERS OF THE BAPTIST GENERAL CONVENTION OF PARIS.

Opinion of the Court of Civil Appeals, in and for the Fifth Supreme Judicial District of Texas, decided in April, 1900:

J. B. Cranfill et al., appellants (No. 2,868) vs. S. A. Hayden, appellee. Appeal from Dallas county.

This suit was instituted by S. A. Hayden, in the District Court of Dallas county, against J. B. Cranfill, J. B. Gambrell, J. M. Robertson, D. G. Wooten, G. W. Truett, H. C. Gleiss, C. C. Slaughter, T. J. Walne, J. B. Riddle, L. M. Mays, W. H. Jenkins, J. M. Carroll, L. R. Millican, W. R. Maxwell, F. W. Freeman, R. T. Hanks, J. C. Burkett, Bennett Hatcher, I. B. Kimbrough, R. A. Lee, G. W. Baines, A. E. Baten, J. C. Gentry, and certain other persons, as to whom the cause was voluntarily dismissed. The suit is for damages on account of alleged libelous publications. A recovery is sought for actual and exemplary damages.

The petition represents that the plaintiff was a preacher of the Gospel, belonging to the Baptist denomination of Christians, and the editor and proprietor of a religious newspaper devoted to the interests of that denomination and the cause of the Christian religion. It is alleged that each and all of the defendants are members of churches in this State of the Baptist denomination, though not members of the same local church organization. It is alleged that each and all of the churches

of the Baptist denomination are independent and sovereign, there being no general superior body clothed with jurisdiction to supervise and control the actions of the various churches or their members. It is shown that there existed a State Baptist organization, known and designated as Baptist General Convention, which is a corporation created by and under the laws of the State. That its objects are missionary and educational, the promotion of harmony of feeling and concert of action among Baptists, and a system of operative measures for the promotion of the interests of the Redeemer's kingdom. Its membership is composed of messengers from regular Baptist churches and associations of Baptist churches and missionary societies co-operating with the Convention. That the church of which the plaintiff was and is a member, and the association of churches to which it belonged, were in harmony and good fellowship with the regular Baptist churches throughout the State and with the Baptist General Convention. That the Baptist General Convention met at San Antonio in November, 1897, and that the plaintiff and each and all of the defendants were duly constituted messengers to that Convention, and as such were entitled to seats in the Convention and to participate as members in the proceedings in that body. It is shown that his right to membership and participation in said Convention was challenged, and that he was prevented from exercising his rights as a member of said Convention. It is alleged that the challenge related to his personal conduct and character; that the validity of his credentials as a messenger were not brought in question, and that the Baptist General Convention was without jurisdiction as to the subject matter, the church to which he belonged alone having jurisdiction and authority over his personal conduct. It is charged that this challenge was in writing; that it was libelous in character, and that it was published,-first, by the reading of it to the large membership of the Convention assembled; second, printing it in the minutes of

the Convention and distributing copies thereof over the State and in Dallas county; and third, by publishing it in The Baptist Standard, a newspaper published at Waco, and widely circulated over the State, includiing Dallas county. It is charged that said written challenge contained serious, damaging and false accusations against him, reflecting upon his character as a man, a Christian gentleman and Baptist minister. That this challenge was referred to a Committee on Challenges, and this committee, without investigating the truth of the charges, made a majority report sustaining the challenge, and a minority report against the challenge. That attached to the minority report was a defense to the charges, prepared by the plaintiff. It is alleged that the minority report, including the defense of the plaintiff, entitled, "My Reply," were excluded from each and all of the publications, and that had they been published they would have tended to relieve and exculpate him from the charges made. It is charged that all of the defendants published, or caused the publication of the libelous matter, and it is further alleged that said libelous publications were made in furtherance of the objects of a conspiracy formed by and between said defendants to exclude the plaintiff from the Convention, break down his influence and power as a Baptist minister and editor of a Baptist newspaper, etc. It is charged that the publication of the libel injured his character as a man and Baptist minister; caused him to be deprived of his membership in said Baptist General Convention, and the rights and privileges incident thereto, and injured and impaired the value of his newspaper business, etc., to his actual damage, $50,000. Express malice in the publication is charged as the basis for the claim of exemplary damages in the sum of $50,000. The petition is very lengthy, and this statement is only designed to set forth the general essential features of the plaintiff's cause of action, as asserted by his pleadings.

The defendants answered by plea of not guilty, and plea of privileged communication.

In the plea of privilege it is substantially alleged that L. M. Mays and all of the other defendants and plaintiff (Hayden) were messengers to the Baptist General Convention at San Antonio in the year 1897. That Mays was sent as a messenger by a Baptist association known as the Austin Association; that he, as such messenger, presented to the Convention the challenge alleged to be libelous; that the challenge was submitted to the appropriate committee, which reported upon it, and that the defendants voted for the report of the committee, which recommended that said Hayden be denied a seat in the Convention; that in presenting the challenge, making the report thereon and in voting on the report, and in all other publications charged against them, they acted in good faith and without malice, and in the honest belief of the truth of the allegations contained in said challenge, and that it was their duty to the Convention, themselves and the Baptist denomination so to do. That the challenge and report thereon were presented at a regular business meeting in session, and that they were all regularly constituted messengers or delegates to said Convention. The plea alleged substantially that everything done in the premises by the defendants was done in the honest belief in the truth of the matters contained in the challenge, and in good faith, without malice or ill will toward said Hayden, and in the honest belief that it was necessary for the protection of the interests of said Convention, themselves and the Baptist denomination.

The plaintiff's pleadings set out in full the challenge, constituting the alleged libel and the majority and minority reports thereon, including the defensive paper prepared by the plaintiff, Dr. Hayden.

The challenge did not question the validity or regularity of Dr. Hayden's selection as a messenger to the Convention, but assailed his eligibility to membership in that body by reason of alleged hostility to its works and objects, public abuse and misrepresentation of its officers and agents, and personal unworthiness, as manifested by

his course of conduct as stated. The minority report, with the attached reply of Dr. Hayden to the charges, questioned the jurisdiction of the Convention over the subject matter of the challenge, sought to refute the charges, and justify Dr. Hayden's course of conduct toward the Conventioin, its officers and agents and his Baptist brethren.

The case was tried before a jury and resulted in a verdict and judgment for plaintiff against all the defendants for $20,000 actual, and $10,000 exemplary damages. The defendants have appealed.

OPINION.

The first contention made by the appellants is that the charge of conspiracy was not proven, and that the court erred in admitting in evidence the declarations and acts of certain defendants made in the absence of other defendants, and in refusing to limit the effect of such evidence to each defendant whose declarations or acts were proven.

If the premise be conceded that there was no evidence of a conspiracy, there can be no question but that the declarations or acts of one defendant, occurring in the absence of the other defendants, should only be treated as evidence against the particular defendant whose declarations or acts they were. It would be in contravention of the plainest principles of justice to hold one responsible for the declarations or acts of another, made or occuring in his absence and without his authority, when they had not collectively assumed the attribute of individuality by conspiring together for the accomplishment of a common object. (3 Greenleaf on Evidence, Sec. 94, sixth edition.)

On the trial of the case several witnesses were permitted to testify, over the objections of the defendants, to declarations and acts of particular defendants occurring in the absence of other defendants. Witnesses Parks,

Hayden and Anderson were allowed to fully detail all that was said and done before the Committee of Challenges in relation to the challenge against Dr. Hayden. Some of the persons who composed that committee and took part in its proceedings are made parties defendant in this suit, but the larger number of the defendants were not members of the committee, and were not present during its proceedings, or the occurrences testified to. Witnesses were permitted to testify to declarations of certain defendants, some made before and some after the Convention, to the effect that it was their intention to keep Dr. Hayden out of the Convention. Letters written by Dr. Cranfill to Mr. Cason, of Huntsville, and Mr. Rowell, of Jefferson, prior to the Convention, manifesting antagonism and hostility toward Dr. Hayden, and a determination to force an issue with him, were allowed in evidence. The proceedings of the Baptist General Convention in relation to the challenge of Dr. Hayden, as published in The Baptist Standard, a Baptist denominational newspaper, then exclusively owned and edited by Dr. Cranfill, were read in evidence. Dr. Hayden was allowed to testify to a difficulty between him and Dr. Hanks, occurring long prior to the San Antonio convention, occasioned by a publication made by Dr. Hayden, charging Dr. Hanks with scandalous conduct with women. The defendants asked the court to instruct the jury that the allegation of conspiracy had not been proven, and that the jury should not consider against any of the defendants declarations of other defendants, in which they did not participate. In other words, the jury should not hold any defendant responsible for anything done or said, except his own language or conduct. This charge was refuted, and nowhere in the charge of the court is the allegation of conspiracy mentioned. The charge submits the case to the jury as though conspiracy had not been alleged, and directed them to find whether defendants or any of them took part in publishing or causing publication of the libel. Further, that the plaintiff would only be en-

titled to recover against such of the defendants as took part in publishing or procuring the publication of the libel. There are three distinct publications of the libel alleged—the reading of the challenge to the membership of the Convention, its publication in the minutes of the Convention, and its publication in The Baptist Standard. Each of the alleged publications of the libel constituted a cause of action, and while they may all be embraced in one suit and damages recovered for all the injuries inflicted by the several publications, this is permissible only where the several causes of action are common to all the defendants. (Hays vs. Perkins, 54 S. W. Rep., 1071; Newell on Libel, p. 382, Sec. 42, second edition.)

We have carefully examined and weighed every item of evidence contained in the record, and we find ourselves unable to concede that there was no evidence tending to prove the conspiracy as alleged. We think it unnecessary, if not improper, in view of the disposition to be made of the case, to discuss the details of the evidence. It is sufficient to say that there was some evidence tending to show that there was a common desire among the defendants to exclude Dr. Hayden from the Baptist General Convention, and to finally and entirely eliminate him and his influence from the work of that body; that there was a common design to accomplish that end, and that they acted in harmony and together in the adoption and use of the means to accomplish the object. Even though it be conceded that the object of such a combination be lawful, yet if the means adopted and used to bring about the desired end be unlawful, the parties would be none the less conspirators. (3 Greenleaf on Evidence, Secs. 90-95.) Although the prime object may not have been to libel Dr. Hayden, still if the publication of libelous charges against him was a means employed to accomplish the end upon which the defendants had associated and joined their individual efforts, they should be held liable as conspirators in the publication of the libel. While we hold that there was evidence tending to show

a conspiracy, we do not regard the evidence as being conclusive in its probative effect. It was sufficient to go to the jury as tending to prove the fact of conspiracy, the existence of which it was the duty of the jury to determine. The court should have treated it as an issuable fact. But it is insisted by appellee that appellants have no just ground of complaint at the manner in which the court treated this phase of the case, because the evidence showed that each of the defendants personally took part in causing the publication of the libel, and the charge that they conspired together was thereby rendered immaterial. If it be admitted that the evidence showed that each appellant took part in some one of the three publications alleged, it is most certain that it was not shown, aside from the theory of conspiracy, that each defendant participated in all three of the publications. If the conspiracy was not established, then each defendant could lawfully be held liable only for the damages caused by the libelous publication with which he was connected by the evidence. The charge did not so confine their liability. In the charge of the court to the jury it stated:

"While there has been a great deal of the testimony introduced, the court has not permitted any of it to be introduced for any other purpose than to enable us to properly decide the few issues which, under the pleadings, we are called upon to decide, and in considering the testimony it should be considered solely with reference to its bearing on those issues."

The first issue submitted for the decision of the jury was "whether the defendants or any of them took any part in publishing the libel, or in causing it to be published." Upon this issue the jury was further instructed as follows:

"Only one of the defendants in this case signed his name to the libelous paper, but it is not necessary to the publication of a libel that one should sign his name to it. Every one who takes any part in publishing a libel is

equally responsible with the author of the libel, and every one who requests, procures or commands another to publish a libel is equally as responsible as though he had published it himself; by so doing he takes part in the publication of the libel. And such request may not be expressed, but may be inferred from the defendant's conduct, if his conduct is such as to fairly justify such an inference."

It will be seen that the court treats the three publications as one libel; tells the jury that all the evidence is material to the issues they must determine, and in no way limits the declarations and the acts of particular defendants. Under this character of submission, may the jury not have concluded that as each of the defendants was shown to have participated in one of the publications, that each should be held responsible for all of the publications, regardless of the charge of conspiracy? The court so treated the matter in the admission of testimony and in his charge, and it is quite natural that the jury should have followed in the same channel. The court should have treated the charge of conspiracy as an issuable fact to be determined by the jury; limited the acts and declarations of the defendants, in case the jury should find against the charge of conspiracy, to the particular defendants respectively, whose acts or declarations were proven, and in the event of such a finding confined the liability of each defendant to the damages resulting from his own acts.

It is urged that the court erred in refusing special charges asked embracing the proposition that the publication of the challenge was conditionally privileged, and that the defendants could not be held liable in damages therefor unless they were actuated by express malice, and in failing to submit the issue of good faith raised by the plea of privilege and the evidence offered in support of it. Along the same line complaint is made at the action of the court in refusing to admit evidence tending to show the truth of the charges contained in the challenge, offered

for the purpose of showing that the defendants acted in good faith, believing the charges to be true, and not offered in justification of the alleged libel.

The question which first arises is, Was the publication of the challenge a privileged communication? This is a question of law for the decision of this court, and was simply a question of law for the decision of the trial Judge in the court below. (Cotulla vs. Kerr, 74 Texas, 94; Newell on Libel, 391-392, Sec. 9.) Reference is had to privileged communications of a qualified or conditional character. The occasion of the communication is that which gives character to it as privileged or not. (Runge vs. Franklin, 72 Texas, 588.) The occasion is the entire group of circumstances surrounding the act, including the actor, the person acted upon, the character of the act, the manner of effecting the act, and the motive and consequences of the act. (Townsend on Libel, Sec. 50.) To be privileged, the communication must be made upon a proper occasion, upon a proper motive, and must be based upon reasonable grounds. When so made in good faith, no recovery can be had without proof of express malice. (Newell on Libel, p. 391, Sec. 7.) The person making the communication or publication must have an interest in the subject matter, and there must be a corresponding interest in the person or persons to whom the publication is made, and the communication must be made upon reasonable grounds and in good faith under a sense of duty. When a publication is made of defamatory matter under such conditions it is privileged and protected, whether true or false. (Ib., p. 388-389, Secs. 1 and 2.)

The essential elements of a privileged communication are such, therefore, as to require the Judge in determining the question of privilege to look to all the circumstances developed by the evidence touching the matter, including the expressions contained in the alleged libel, whether excessively defamatory or not, and the manner

of publication, whether fair or partial and unjust. (Ib., p. 392, Sec. 11.)

Applying these basal principles to the case in hand, it is clear that to consider the challenge as privileged it is necessary that the Convention must have had the authority over the subject matter of the challenge, and a right to take action thereon, and those charged with the publication must have acted under a sense of duty in the premises. The occasion would not justify the publication unless the Convention had such authority and jurisdiction. (Belo vs. Wren, 63 Texas, 686; Holt vs. Parsons, 23 Texas, 19.) By accepting credentials to the Baptist General Convention and applying for admission as a member, Dr. Hayden must be held to have assented, and submitted himself to the exercise of all lawful authority which pertained to that body in relation to the matter of its own membership. If the matter presented to the Convention by the challenge was pertinent to the exercise of a jurisdiction which that body possessed over the subject of its membership, and the members of that body charged with its publication acted in good faith under a sense of duty, upon reasonable grounds, believing the charges to be true, it must be held privileged. (Townsend on Libel, Secs. 233-237.) Did the Convention have authority and jurisdiction in the premises? The Baptist General Convention is a private corporation, created by and under the laws of the State, with objects declared to be missionary and educational, the promotion of harmony of feeling and concert of action among Baptists, and a system of operative measures to further the interests of the Christian religion. The charter of the corporation is not before us, and, as a corporation, we must regard it in the light of the exercise of the usual powers, privileges and functions conferred by statute. Our statute authorizes the creation of corporations for such objects, and grants the usual corporate powers, but provides that the corporate officers shall not usurp or exercise the functions of the officers in charge of the spiritual

affairs of any society. (R. S., 713.) One of the products of the corporate body is an annual State convention of Baptists, manifestly inaugurated to further the objects of the corporation. This Convention has for the basis of its organization and actions a constitution. This constitution sets forth the objects to be such as heretofore recited as the objects of the corporation, and provides for an annual meeting of the body. Article 1, Section 2, provides:

"This body shall be composed of messengers from regular Baptist churches and associations of Baptist churches and Baptist missionary societies co-operating with the Convention."

Sections 2, 3 and 4 fix the number of messengers which each of the churches, associations of churches and missionary societies shall be entitled to send to the annual Convention. Article 2, Section 3, declares:

"The Convention does not have and shall never attempt to exercise a single attribute of power or authority over any church, but it cheerfully recognizes the absolute sovereignty of the churches."

In Article 8 it is provided: "This constitution shall not be changed or amended unless the change or amendment be offered on the first day of the annual session, and lie over to some subsequent day, and then only by a two-thirds majority."

From these provisions of the organic law of the Convention we must determine its nature, functions and powers, there being no other lights to be seen in the record. It does not appear that the Convention is a body exercising delegated powers. While its membership is made up of persons selected by churches, associations of churches and missionary societies co-operating with the Convention, as an institution, it nowhere appears that such messengers are to perform delegated duties, are in any way bound to conform to instructions of the bodies naming them as messengers, or have any right whatever to bind such bodies. On the other hand,

it expressly appears that this body of messengers from the many churches has no power or right whatever to bind any church by its action, and is prohibited from ever attempting to do so. We must then understand the annual Convention to be a deliberative body, composed of individuals voluntarily named by the several churches, associations of churches and missionary societies, which co-operate in work, without authority extending beyond its membership. It has no body superior to it to control its deliberations and proceedings, and none subordinate to be bound thereby. If, then, it has no supervisory power over it, and exercises no delegated powers, is not representative, it must be an independent sovereign body, under the limits only of its organic law. Its organic law provides that the messengers shall be selected by the bodies before named, and it was doubtless presumed that good and suitable men, in harmony with the purposes in view, would be named by such organizations. This method was probably chosen in order to fix the membership within proper limits, secure the general co-operation of all these Baptist organizations, and obtain the best representatives of the Baptist denomination from every section of the State as members of the Convention. There is nothing in the constitution, however, renouncing the right and power of the Convention to control its membership. That such deliberative bodies have exclusive authority and jurisdiction to determine who may exercise the rights and privileges of membership must be conceded. (Jarrell vs. Sproles, 49 S. W., 908.)

The collective wisdom, judgment and integrity of such assemblies generally is the only safeguard against the abusive exercise of such power. Such bodies must be treated as possessing the inherent right and authority to protect themselves in the matter of their membership, and in the exercise of that right and authority they are answerable alone to their own consciences and to general public opinion. They are not limited to the power to investigate and determine the validity of the election and

regularity of the credentials of one claiming membership, as is contended by appellee, but they have the power to refuse him membership upon any grounds which may seem good and sufficient to the body itself.

The challenge in question charged Dr. Hayden with a long continued antagonism and obstruction to the work and objects of the Convention, acts of insubordination as a member, and the wanton publication of slanderous charges against the officers and agents of the Convention in their official relations, and in connection with such specifications charged that he was unworthy in moral character, and that his continued membership in the Convention would be a menace to the laudable and religious objects of that body. Should it be said that the Convention had no authority to look into and take action upon such a matter? Must the good work of such bodies be obstructed and imperiled for want of authority to purge their membership of obstructing and unfriendly elements? It seems to us clear that the Convention had full authority and jurisdiction in the premises; that its members were interested and charged with a duty in relation to the matter, and we cannot regard the expressions contained in the challenge as so excessively defamatory as should at once stamp it as malicious and unjust, and strip it of the privileged character. Neither are we prepared to hold that the failure to publish the minority report and Dr. Hayden's defensive paper along with the challenge and the report of the majority of the committee thereon was such an *ex-parte* and unfair proceeding as to justify its condemnation as malicious and unprivileged, as a matter of law. There is a question in the evidence whether the minority report and Dr. Hayden's paper as a part thereof was ever offered to be read to the Convention, or was lodged with any member of the Convention charged with the duty of presenting it.

It further appears that Dr. Hayden's paper contained serious and defamatory charges against members of the Convention, its trusted officers and agents. To refrain

from the publication of such a paper should not, as a matter of law, be regarded as conclusive evidence of malice, and be made the basis of the exclusion of the defense of privileged communication. The evidence as to the manner of publication was, however, proper to go to the jury on the issue of express malice. It follows from these conclusions that the court erred in not holding the occasion to be privileged, and in failing to submit to the jury the issues of fact properly arising under the plea of privilege. What has been said as to the question of privilege has been directed at the publication of the challenge to the body of the Convention. The same principles apply to the publication of the minutes of the proceedings of the Convention, and the publication of such proceedings in a newspaper, shown to have been devoted to the interests of the Baptist denomination in this State, published as the proceedings of this important Baptist body, if the proper basis in the evidence be furnished, although the paper was owned and controlled by one individual.

The contention of appellee that the charge of the court in effect gave the defendants the benefit of their plea of privileged communication is not well founded. There were, in fact, only these issues left open for the decision of the jury: (1) Did the defendants, or any of them, participate in the publication of the libel? (2) What was the actual damage sustained by the plaintiff? (3) And as the basis of exemplary damages, were the defendants actuated by express malice? There was left but one chance of escape from damages under the charge, and that was that they did not participate in the publication.

Should the court have admitted testimony offered by defendants tending to prove the truth of the charges contained in the alleged libel, tendered in support of the defense of privileged communication, and not in justification? The objection upon which the court excluded the testimony was that the defendants had not pleaded the

truth of the alleged libel as a justification. The plaintiff had introduced evidence tending to show bad feeling and ill will on the part of the defendants toward him, for the purpose of proving that they were moved and actuated by express malice in the publication of the libel. The court permitted the defendants to testify that they acted in good faith, believing the charges to be untrue, under a sense of duty, and without ill will toward Dr. Hayden; but closed their lips as to the reasons or grounds upon which their good faith and belief rested, upon the ground that a failure to plead the truth of the defamatory charges in justification necessarily cut them off from this proof. Under our statute the defendant may plead as many several matters as he may think necessary to his defense, and it is only required that he shall file them at the same time and in due order. (R. S., 1,262.) They are not required to be consistent defenses. (Wildan vs. Texas Co., 65 Texas, 487.) The defense of privileged communication is a perfect defense to an action for libel, and not a plea in mitigation of damages. It was certainly admissible for the defendants to prove every essential element to the defense of privileged communication. Good faith and honest belief in the truth of the charges, as has been seen, is an important and necessary element in such a defense. Upon what privilege may the defendants be permitted to testify that they did act in good faith, under such honest belief, and then be refused the privilege of showing the basis of their good faith and belief? What better way is there to establish good faith and honest belief than to show a reasonable basis upon which they were founded? It was not sought to show the truth of the libelous charges as in itself a defense, but only in support of the defense of the plea of privilege. The objection to the evidence is not sound, and the court erred in sustaining it. (Ex. Co. vs. Copeland, 64 T., 359; Levy Co. vs. Richmond, 73 T., 575; Edwards vs. Chandler, 14 Pa. St., 365; Bush vs. Prosser, 11 N. Y., 347; Brad-

ley vs. Heath, 12 Pick, 164-165; Remington vs. Cogdon, 2 Pick, 315; Conn vs. Clapp, 4 Mass., 169.)

It is complained that the charge of the court in that portion which deals with Dr. Hayden's exclusion from the Convention, as a matter which might be considered in estimating damages, practically instructed the jury to find that the publication was maliciously made. The charge instructed the jury that if they found that the Convention was induced to take that action by reason of its belief in the truth of the charges contained in the challenge, which they were told was libelous, and which the law presumed to be false, "and which you have found to have been maliciously made," then the jury might consider his exclusion from the Convention in estimating the damages. The charge was erroneous in two particulars. The jury should not have been told, in this connection, that the law presumed the charges false, and it should not have been indicated that it was their duty to find that the publication was malicious. The truth of the charges was not an essential element to the defense under the plea of privileged communication. Such presumption does apply in ordinary actions of slander and libel, but when it is shown that the occasion and the charges made were of a privileged nature, that presumption is not of material effect. As to the second objection, the issue of malice. Where there is a plea of privileged communication, and evidence in support of it, no presumption of malice arises, and it is always an issue of fact to be determined by the jury upon the evidence. (Townsend on Libel, Sec. 209.)

The charge of the court upon the subject of express malice, and the refusal of special charges in relation to it, is further complained of. The court defined express malice to consist in a desire, growing out of ill will toward the plaintiff, to injure him, or in a reckless disregard of the effects of the libelous publication upon the plaintiff. It then instructed them that the actuating motive may have been complex, and that they need not

determine that the defendants were prompted solely by malice, but that they should be found guilty, if malice, as defined, entered into the motive which prompted their action. The defendants asked an instruction to the effect that if the defendants acted in good faith and under a sense of duty, believing the charges to be true, that the mere fact that they did not like the plaintiff, or were unfriendly to him, would not render them liable in damages. There was some evidence of unkind state of feeling of the defendants, or some of them, toward the plaintiff, but they testified that this did not prompt their actions; that they were moved by a sense of duty to the Convention, its objects and work, and to the Baptist denomination. They denied personal ill will toward him, but generally admitted that they disliked him on account of the course he had pursued in relation to the matters covered by the charges contained in the challenge. The fact that they entertained such a feeling should not be held to prevent them from discharging what they believed to be their honest obligations as messengers to the Convention, and this point was not properly guarded by the charge, and the jury may have attached undue importance to the evidence of their unfriendliness toward the plaintiff.

The court excluded the evidence of Drs. Buckner and Kerfoot, shown to be experienced parliamentarians, and familiar with the standard authors of parliamentary works, recognized by the Baptists of Texas and elsewhere, tending to show that the manner of the exclusion of Dr. Hayden from the Convention, which proceeding the witnesses personally observed, was in accordance with the rules and regulations as understood, interpreted and adopted by Baptists in their general bodies everywhere. The objection urged was that the testimony was immaterial and irrelevant. Plaintiff alleged, and was permitted to prove, as evidence of malice, that the proceedings against him were conducted in a harsh and unfair manner; that the Committee on Challenge made a report

sustaining the charges against him without investigating or hearing evidence of their truth, and that the defensive matter in his favor was excluded from the body of the Convention. If such evidence may be introduced to show a want of just regard for the rights of the plaintiff, and bad feeling as the inciting cause of the publication of the libel, common fairness would demand that the defendants be permitted to rebut it and show that the proceedings were regular and in compliance with the parliamentary rules and usages generally adopted by Baptists in their general bodies. The various extracts from such parliamentary authors tendered in evidence, however, were properly excluded. (1 Greenleaf on Evidence, Sec. 162.) The witnesses who knew the facts and testified to them, and who had qualified as expert parliamentarians, should have been permitted to express their opinions that the proceeding was regular and according to parliamentary usage.

Appellants complain of the presentation of the case by the court to the jury, because it failed to present their defenses to the jury; allowed them no opportunity to secure a verdict, except upon the basis of non-participation in the publication, while it detailed and reiterated the grounds upon which appellee was entitled to recover. This is a just complaint against the charge. The only defense presented to the jury arose under the general issue of not guilty to the charge of publication. This course on the part of the trial Judge was doubtless taken by reason of the Judge's conception of the effects resulting from the failure of the defendants to plead the truth of the alleged libelous charges in justification. That character of plea is a plea in the nature of confession and avoidance under which the burden of the case practically rests on the defendants. The failure to confess the publication and excuse it by affirming the truth of the matter published does not cut the defendant off from any other legitimate defense. He must plead the truth of the libelous matter published if he would avail himself

of it as a perfect defense to the action; but his failure to do so does not destroy any other defense which may be urged to such an action. A legally sufficient plea of privileged communication, if properly supported by proof, is a perfect defense to an action for damages, and it should not have been ignored in this charge.

It is urged that the court erred in the charge in overruling special exceptions and admitting evidence in relation to the elements of damage. It is claimed that injury to appellee's character as a minister of the gospel and editor of a Baptist paper; injury to his newspaper business and injury by his exclusion from the Convention, were all matters of special damage, which were not sufficiently alleged, and should not have been considered. It was alleged that he was a Baptist minister and editor of a religious paper of the Baptist denomination, and the charges made against him necessarily, if believed, brought his character in these capacities into disrepute. Injury to his character as such minister and editor, therefore, would be implied from the charges, and would constitute such general damages as need not be specifically alleged or proven. (2 Sedg. on Damages, Sec. 443; 3 Suth. on Damages, p. 643-645; 2 Greenleaf on Evidence, Sec. 420.)

His exclusion from the Convention and injury to his newspaper business are subjects of special damage required to be specially alleged and proven. The petition specially alleged these as elements of damage, with sufficient particularity, and there was no error in allowing evidence in support thereof, and authorizing the jury to consider them in estimating the damages sustained by appellee. (Suth. on Damages, p. 622; Newell on Libel, p. 838, Sec. 1; Ib., p. 849, Sec. 16.)

Appellant insists that the original written challenge and the original written minutes of the Convention were the best evidence, respectively, of the contents of the challenge and of the proceedings of the Convention in relation thereto, and that the court erred in allowing a

printed copy of the minutes and the publication in The Texas Standard to be read in evidence. The objection was that the evidence offered was secondary in character, the loss of the original sources was not shown, and no legally sufficient reason presented for resorting to secondary evidence. Before the trial of the case, notice was served upon counsel for the defendants to produce the written challenge, or that secondary evidence of its contents would be used. One of the defendants, Baten, was Secretary of the Convention, and as such the written challenge went into his hands. It was not shown what final disposition was made of it. It appears to have been published in obedience to a resolution of the Convention. The copy of the printed minutes and the publication in The Texas Baptist Standard were originals, as each of these publications were alleged to be libelous publications, and damages were sought to be recovered therefor. As to the contents of the written challenge published by being read to the Convention, the writing itself is, of course, primary evidence of its contents. The notice to produce it, served on the defendants' attorneys, and their failure to do so, should be held to authorize secondary evidence, if they are properly chargeable with its possession. It can hardly be said that any of the defendants, save Baten, could be charged with such possession, and it is contended that his possession was in the official character of Secretary of the Convention, and not as an individual, and for this reason he should not be held bound by such notice to produce the paper. It does not appear that such papers should go into the hands of any of the corporate officials, no corporate action was based on it, and it is not shown that they are required to be preserved by any one. Each annual convention seems to be distinct and independent of the one which preceded it, and such papers, when they have been acted on by the Convention and passed into the published proceedings, would appear to have no further useful purpose. Under such conditions the paper could not well be treated as a document

held in official capacity for another. And if this view be correct, the defendant, Baten, is the appropriate person to charge with the possession of the paper, as it properly went into his hands, and no reason is shown why it should pass to any other possession. It may be questioned, however, whether this would settle the question as to the other defendants. Jones, on Evidence, treats a writing of this kind as being of such a transient nature that courts will recognize the uncertainty and difficulty of locating it, and will relax the rule requiring the production of the original. He states that a resolution read before a public meeting may be proved by parole, without accounting for the original, basing the proposition upon two English cases cited, which are not available to us. (1 Jones on Evidence, 460-461, Sec. 204.)

We have had some difficulty in recognizing the published minutes of the Convention read in evidence, under the conditions stated, as coming within any of the recognized exceptions to the general rule, requiring the production of the original written paper carried into such printed minutes. We are inclined to think, however, that the rule should not be applied to papers to which there attaches no particularly appropriate or known possession.

We have found it utterly impracticable to treat each assignment of error in the opinion, by reason of the vast number presented; but have attempted to cover all the material issues involved on the appeal.

The judgment is reversed and cause remanded.

FINLEY, Chief Justice.

THE STATE OF TEXAS.

I, George W. Blair, Clerk of the Court of Civil Appeals in and for the Fifth Supreme Judicial District of Texas, do hereby certify the above and foregoing to be a true and correct copy of the original opinion in the cause of J. B. Cranfill vs. S. A. Hayden, No. 2,868, which is now of record in this court.

To certify which, I hereunto set my hand and affix

the seal of said court at Dallas, this 24th day of February, 1900.

GEORGE W. BLAIR, Clerk.

Extract from the opinion of the Court of Civil Appeals for the First Supreme Judicial District of Texas, in the case of the Wallis Baptist church, rendered in 1899:

"The government of Baptist churches is, as we understand, purely congregational, wherein a majority vote of the church controls. It has its associations and conventions voluntarily formed for certain purposes, but these are not empowered, and do not assume actions of the churches. Councils are constituted for purposes purely advisory, and to aid by their advice and counsel, perhaps, in bringing about settlements and reconciliations when dissensions arise; but their decisions are not on the churches. The associations and conventions have the right to determine their own membership, and this is all they assumed in this instance to do."

THE END—E PLURIBUS UNUM.

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